

KHUTBAATUL AHKAAM

خطبات الاحكام

(FRIDAY SERMONS)

الجمعات الاحكام

by

Moulana Ashraf Ali

Thanvi (R.A.)



دارالاشاعت دینیات (پرائیویٹ) لمیٹڈ
DARA ISHA'AT-E-DINIYAT (P) LTD.

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FOREWORD

Hazrat Maulana Ashraf Ali Thanwy (R.A.) was indeed a very prolific writer on all aspects and topics of Islam. Among a very large section of the Muslims of the Indian subcontinent, he is looked upon as a *mujaddid*—a renovator of the deen, who had tremendous influence upon the lives and thoughts of millions.

This book *Khutubaatul Ahkaam* is an anthology of collected Friday sermons written and compiled by him and in very much in use among Indian, Pakistani, Bangladeshi, Afghani and Burmese Muslims, as well as Muslims in the Western World. This translation is a humble effort to put over in English what Hazrat Thanwy endeavours to convey in a very eloquent and classical Arabic of a very high quality.

It is hoped that many Imams of Mosques will be able to derive adequate benefit from this humble work *Insha Allah*. May Allah continue to fill Hazrat Thanwy's *Qabr* with noor and blessings. *Ameen*

Yusuf Karaan

Strand, South Africa

Rajab 2001

THE EXCELLENCE OF ACQUIRING KNOWLEDGE AND THE OBLIGATORY DUTY OF ACQUIRING IT

All praises be to Allah, the Most Noble One. He Who had created man and granted honour to him, and taught him the means of expression through speech and taught man that which he did not know. Glory be to Him, whose favours are uncountable, not by the tongue nor by the pen. We bear witness that there is none worthy of worship except Allah alone, Who was no partner or associate and we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, who was granted the ability of comprehensive speech, excellent wisdom and excellent attributes and character. May Allah's choicest blessings descend upon him, his family and his companions, who are as shining stars upon the path of his ummat. After this, O muslims, know that the acquisition of the necessary knowledge of the laws of Islam is among the major obligations upon every muslim. Hence, every muslim is commanded to acquire it and to teach it to others. In this regard Rasulallah ﷺ is reported to have said:

1. "Convey (my teachings to others) from me even if it be a mere verse." *(Bukhary)*
2. He also said: "Whosoever walks in a path wherein he seeks to acquire knowledge, for him will Allah make easy the path leading towards paradise." *(Muslim)*
3. And Rasulallah ﷺ also said: "Whosoever Allah wishes to favour with His bounty, to him He grants the deep understanding of the deen." *(Bukhary, Muslim)*
4. He also said: "Verily the Ulama are the heirs of the prophets. The prophets did not leave behind wealth to be inherited. They only left knowledge to be inherited. So whoever takes it has taken a major share of goodness." *(Ahmad, Tirmithi, Abu Dawood, Ibn Majah, Daarmy)*
5. And he said: "To seek knowledge is a duty incumbent upon every Muslim." *(Ibn Majah)*

الخطبة الأولى في فضل العلم ووجوبه

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَحْمَدُ لِلَّهِ الْأَكْبَرِ: الَّذِي خَلَقَ الْإِنْسَانَ وَكَرَّمَهُ وَعَلَّمَهُ مِنَ الْبَيَانِ
مَا لَمْ يَعْلَمْ: فَسُبْحَانَ الَّذِي لَا يَحْصِي أَمْتَانَهُ بِاللِّسَانِ وَلَا بِالْقَلَمِ
وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشْهَدُ أَنَّ سَيِّدَنَا وَ
مَوْلَانَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ الَّذِي أَوْتِيَ جَوَامِعَ الْكَلِمِ: وَكَرَائِمَ
الْحِكْمِ: وَمَكَارِمَ الشَّيْءِ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَوَكَّلَ إِلَيْهِ وَأَصْحَابًا بِهِ
نُجُومَ الظُّرُبِ وَالْأُمَمِ: أَمَا بَعْدُ فَإِنَّ عِلْمَ الشَّرَائِعِ وَالْأَحْكَامِ: هُوَ أَعْظَمُ
قَرَائِصِ الْإِسْلَامِ: وَمِنْ شَمِّ أَمْرِيهِ وَحُضِّ عَلَيْهِ تَعْلِيمًا وَتَعَلُّمًا

فَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِلُغَا عَرَبِيٍّ وَلُغَايَةٍ:

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَنْ سَلَكَ طَرِيقًا يَتَّبِعْ فِيهِ عِلْمًا
سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ:

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ:

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِنَّ الْعُلَمَاءَ وَرِثَةُ الْأَنْبِيَاءِ وَإِنَّ
الْأَنْبِيَاءَ لَمْ يُورَثُوا دِيْنًا وَلَا أَوْلَادَهُمَا: وَإِنَّمَا وَرَثُوا الْعِلْمَ فَمَنْ أَخَذَهُ
أَخَذَ بِحِطِّ وَافِرٍ:

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

6. Rasulullāh ﷺ also said: "When anyone to whom knowledge has been granted is asked about it and refuses to answer, then on the day of qiyamat he shall be made to be garlanded with a garland of fire."
7. And Rasulullāh ﷺ said: "Whosoever seeks knowledge through which he seeks the pleasure of Allah and uses that knowledge with the aim of acquiring some worldly needs, such a person will not even smell the fragrance of paradise on the day of qiyamah." (*Ahmad, Abu Dawood, Ibn Majah*)
8. And Rasulullāh ﷺ said: "Learn the laws pertaining to inheritance and the Quran and teach it to people for verily I shall be taken away from this world." (*Tirmithi*)

I seek refuge in Allah from the accursed Shaytaan.

Allah says in the Quran: "Is he who worships Allah earnestly during the hours of the night, prostrating himself before Him or standing in worship, and takes heed of the hereafter, while placing his hope in the mercy of the Lord. Is this person like him who does not? Say: "Are those endowed with knowledge the equal of those without knowledge? It is only those endowed with understanding, who receive admonition."

(*Surah 34*)

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَنْ سِئِلَ عَنْ عِلْمِ عِلْمِهِ ثُمَّ نَسِيَ الْجَمْعَ
يَوْمَ الْقِيَامَةِ بَلَّغَاهُ مِنْ تَارِهِ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُبْتَغَى بِهِ وَجْهُ اللَّهِ لَا
يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ عَرَضًا مِنَ الدُّنْيَا لَمْ يَجِدْ عَرَفَ الْجَنَّةَ
يَوْمَ الْقِيَامَةِ يَعْنِي رَيْحَهَا

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ تَعَلَّمُوا الْفَرَائِضَ وَالْقُرْآنَ وَعَلِّمُوا النَّاسَ
فَإِنَّ مَقْبُوضٌ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

أَمَّنْ هُوَ قَائِمٌ أَنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يُحَذِّرُ الْآخِرَةَ وَيَرْجُوا
رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ
إِنَّمَا يَتَنَزَّلُ الْأُولُو الْأَلْبَابِ ۝

CORRECTING OF BELIEFS

All praises be to Allah, the All-Knower, the Aware, Who brought to perfection the Universal system of nature without any helper. Glory be to Allah, Whose wisdom is overwhelming and His knowledge is great and Whose favours are extended to everything, small or big. We bear witness that there is none worthy of worship except Allah alone, without any partner or associate in creation, not even to the extent of the creation of a spot on a date or the skin covering it. And we bear witness that Sayeduna Muhammad ﷺ is Allah's servant and messenger, who guided us aright through an enlightened book, and who invited us towards Allah through warnings and glad tidings. May Allah's choicest blessings be upon him and upon his offspring and his companion for as long as the stars shall continue to travel in their orbits. After this, O brothers, know that the synopsis of the beliefs of the Ahlis sunnah wal jamaah is contained in the two kalimahs of Shahaadah and these kalimahs are one of the fundamental principles of Islam.

The meaning of the first kalimah is that Allah, the Most Exalted is the creator of this world. He is the One, the Unique, the Eternal, the Ever living, the Powerful, the All-knowing, the Hearer, the All-seeing, the Thankful, the Intender, the Recorder of all fate, Who is fully aware of everything. No one and nothing is like Him and nothing lies outside His knowledge or His power. He is the Creator and the Granter of sustenance, the Granter of life and of death. To Him belongs the most beautiful names and He is the Mighty and the Wise.

And the meaning of the second part of the kalimah is that Muhammad ﷺ is his servant and messenger and that he is most truthful in all the news and information that he brought and also in the laws. It also means that the Quran, which he brought is the Word of Allah. All the books revealed to previous prophets, all the previous prophets and the angels of Allah are the truth and that the ascension of Rasulullah ﷺ to the heavens is the truth and so is the miracles of the owliyaa.

الْخُطْبَةُ الثَّانِيَّةُ فِي تَصْوِيحِ الْعَقَائِدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَحْمَدُ لِلَّهِ الْعَلِيِّمِ الْخَيْرِ الْمُتَّقِينَ نِظَامَ الْعَالَمِ بِأَمْرٍ وَأَنْصَبِ
فَسُبْحَانَ اللَّهِ الَّذِي جَعَلْتَهُ بِالْغَاةِ وَعِلْمُهُ عَزِيزٌ وَنِعْمَهُ وَاصِلَةٌ إِلَى كُلِّ
صَغِيرٍ وَكَبِيرٍ وَنَشَهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ فِي نَفْيِهِ
وَلَا قَاطِبِئِهِ وَنَشَهُدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ الَّذِي
هَدَانَا لِكِتَابٍ مُبِينٍ وَدَعَانَا إِلَى اللَّهِ بِالْإِنْتِزَارِ وَالشُّبُهَاتِ صَلَّى اللَّهُ عَلَيْهِ
وَعَلَى آلِهِ وَصَحْبِهِ مَا دَامَتِ الْكَوَاكِبُ تَسِيرُ مَا بَعْدَ فَإِنْ تَرَجِمَةَ عَقِيدَةَ
أَهْلِ السُّنَّةِ فِي كَلِمَتِي الشَّهَادَةِ الَّتِي هِيَ إِحْدَى مَبَانِي الْإِسْلَامِ

فَمَعْنَى الْكَلِمَةِ الْأُولَى أَنَّ اللَّهَ تَعَالَى هُوَ الْمُبْدِعُ لِلْعَالَمِ الْوَاحِدِ الْأَحَدُ الْقَدِيمُ
الْحَيُّ الْقَادِرُ الْعَلِيمُ السَّمِيعُ الْبَصِيرُ الشَّاكِرُ الْمُؤْتِمِرُ الْكَاتِبُ لِلْمَقَا
دِيرِهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَلَا يُخْرَجُ مِنْ عِلْمِهِ وَقُدْرَتِهِ شَيْءٌ وَهُوَ
الْخَالِقُ الرَّازِقُ الْمُحْيِي الْمُمِيتُ وَلَهُ الْأَسْمَاءُ الْحُسْنَى وَلَهُ الْمَثَلُ
الْأَعْلَى وَهُوَ الْعَزِيزُ الْحَكِيمُ

وَمَعْنَى الْكَلِمَةِ الثَّانِيَّةِ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنَّهُ صَادِقٌ فِي
جَمِيعِ مَا جَاءَ بِهِ مِنَ الْأَخْبَارِ وَالْأحكامِ وَأَنَّ الْقُرْآنَ كَلَامُ اللَّهِ تَعَالَى
وَكُلُّ مَنْ كَتَبَ وَالرُّسُلُ وَالْمَلَائِكَةُ حَقٌّ وَالْمَعْرَاجُ حَقٌّ وَكِرَامَاتُ الْأَوْلِيَاءِ حَقٌّ

And all the companions of Rasulullah ﷺ are men of justice and the most excellent of them are those four rightly—guided Califs in the same manner that they succeeded each other to the office of khilafat...And the questioning in the grave by the angels is also true. The rising from the grave is true and so also is the weighing of the deeds of men on the scales on the day of qiyaamah. The Book of deeds is true and calling of men to account on the day of qiyamah is true. And so also the arrival of the successful ones at the howz is true and as well as their having to pass over the sirat. The intercession of Rasulullah ﷺ on behalf of the sinners of his ummat is also true. The fact that the righteous ones will see Allah is also true. The existence of paradise and of hell is also true. These two places will be everlasting and will never perish and neither will their inmates perish.

I seek refuge in Allah from the accursed Shaytaan.

Allah says: "O you who believe, believe in Allah and His Messenger ﷺ and the Book which He revealed upon His prophet and the Books which He revealed before them. And whosoever disbelieves in Allah, His angels, His prophets and the day of qiyaamah, he has verily gone far astray."

وَالصَّحَابَةُ كُلُّهُمْ عَدُولٌ وَأَفْضَلُهُمُ الْأَرْبَعَةُ الْخُلَفَاءُ عَلَى تَرْتِيبِ
الْخِلَافَةِ: وَسُؤَالُ الْقَبْرِ حَقٌّ وَالْبَعْثُ حَقٌّ وَالْوَزْنُ حَقٌّ وَالْكِتَابُ حَقٌّ
وَالْحِسَابُ حَقٌّ وَالْحَوْضُ حَقٌّ وَالصِّرَاطُ حَقٌّ وَالشَّفَاعَةُ حَقٌّ وَرُؤْيَا اللَّهِ
تَعَالَى حَقٌّ، وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَهُمَا بَابَيْتَانِ لَا تَقْدِيرَ لِرَافِعِي أَهْلُهُمَا.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

يَا أَيُّهَا الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى
رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ
وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْأَخِيرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا.

CONCERNING ACQUIRING COMPLETE PURITY AND CLEANLINESS

All praises be to Allah, Who acts graciously towards His servants and has commanded them that they worship Him in a state of complete cleanliness, and spreads over their hearts His lights and His grace that it may be a cleanser for their inner selves. And we bear witness that there is no one worthy of worship except Allah alone, without any partner or associate. And we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, who covered the corners of this world with the light of guidance. May Allah's choicest blessings descend upon him, his noble offspring, his righteous companions. Such a blessing that will on the great day of fear save us. And such a blessing that will erect a shield between us and every calamity.

1. Verily Rasulullah ﷺ said: "Cleanliness is half of one's Imaan".
(Muslim)
2. He also said: "Verily my followers will be called on the day of Qiyaamat while their faces and feet will be shining with the signs of the effect of wudoo. So whoever amongst you has the ability to increase his shine (and lengthen it), let him do so."
(Bukhary, Muslim)
3. He also said: "The adornments on the body of a Muslim will reach as far as the water of wudoo reached." He also said: "The key to paradise is salaah and the key to the salaah is wudoo."
(Ahmad)
4. Rasulullah ﷺ also warned that whoever leaves a spot the size of a single hair unclean without washing it, will suffer such and such afflictions in hell-fire."
5. And while passing by two graves once Rasulullah ﷺ informed the companions that the inmates of those graves were in torment "and they were not being punished for something very big. One of them was not very careful against the droplets of urine he was passing and the other one used to go about spreading stories about people."
(Muslim)

الخطبة الثالثة في إسباغ الطهارة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذي تكلف بعبادِهِ فَتَعَبَّدَهُمْ بِالنَّظَافَةِ، وَأَفَاضَ عَلَى قُلُوبِهِمْ تَرْكِيَةً لِسِرِّهِمْ أَنْوَارَهُ وَالطَّافِقَةَ، وَنَشَّهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشَّهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ الْمُسْتَعْرِقُ بِنُورِهِ الْهُدَى أَطْرَافَ الْعَالَمِ وَكَتَافَهُ، وَ عَلَى إِلَهِ الطَّيِّبِينَ وَصَحْبِهِ الطَّاهِرِينَ صَلَاةً تُجَنِّدُنَا بِرَكَاتِهَا يَوْمَ الْمَخَافَةِ وَتُنْتَصِبُ جَنَّةً بَيْنَنَا وَبَيْنَ كُلِّ آفَةٍ، أَمَا بَعْدُ فَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الطُّهُورُ شَرْطُ الْإِيمَانِ، وَ

قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ عُرًّا مُحَجَّلِينَ مِنْ أَثَارِ الْوُضُوءِ، فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يُطِيلَ عُرَّتَهُ فَلْيَفْعَلْ،

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ تَبْلُغُ الْحِلْيَةُ مِنَ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوُضُوءُ، وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ

وَمِفْتَاحُ الصَّلَاةِ الطُّهُورُ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَنْ تَرَكَ مَوْضِعَ شَعْرَةٍ مِنْ جَنَابَةِ لَمْ يَغْسِلْهَا فُجِعَ بِهَا كَذَا وَكَذَا مِنْ التَّارِ،

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ حِينَ مَرَّ بِقَبْرَيْنِ إِنَّهُمَا لَيَعْدَبَانِ، وَمَا يَعْدَبَانِ فِي كَبِيرٍ أَمَا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ مِنَ الْبَوْلِ أَمَا الْآخَرُ فَكَانَ يَمْسِيهِ بِالنَّمِيمَةِ، وَفِي رِوَايَةٍ لَا يَسْتَتِرُ مِنَ الْبَوْلِ

6. And he also said: "When you reach the places where you fulfill your toiletry needs, do not face the qiblah and do not sit there with your back to the *qiblah*".

I seek refuge in Allah from the accursed Shaytaan.

"As for the (masjid-e-diraar) never stand therein in prayer. The masjid whose foundations has been laid upon the fear of Allah from the beginning is more suitable that you stand in it. Therin are men who love to cleanse themselves. And Allah loves those who purify themselves."

(Surah Towbah)

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِذَا آتَيْتُمُ الْعَابِدَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ
وَلَا تَسْتَدْبِرُوهَا

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۞

لَا تَقُمْ فِيهِ أَبَدًا لَمَسَّجِدُ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ
أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَّطَهَّرُوا
وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ۝

REGARDING PERFORMING OF SALAAH

All praises be to Allah Who showers His servants with His bounties And Who causes the enlightenment of His deen and its obligations to settle in their hearts. And all glory to be Him, how great is His authority! And powerful is His sovereignty. How perfect His grace and how all-encompassing His bounties and favours. We bear witness that there is no one worthy of worship except Allah alone, without partner or associate and we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger.? May the choicest blessings of Allah descend upon him, and his offspring, and his companions, who are the key-men towards guidance and the shining lamps in the depths of darkness.

O muslims, Verily the salaah is the very foundation of deen. It is a stronghold of faith, and the most important acts of worship whereby to draw nearer to Allah and it is also the best among the acts of obedience towards Allah.

1. Rasululllah ﷺ has said: "Islam is built upon five pillars: i) the bearing of witness that there is no god except Allah and that Muhammad ﷺ is His servant and messenger, ii) performing Salaah, iii) the paying of zakaah, iv) performing of haj, and v) the fast of Ramadaan."
(Bukhary, Muslim)
2. He also said: "Allah has made five salaahs compulsory upon you. Whosoever performs proper ablution for them and performs them punctually, properly performing the rukoo' and with proper devotion and sincerity, will have a covenant from Allah that He will forgive them. And whosoever does not so so, has no such covenant. If Allah so wishes, He may forgive them and if He wishes, He may punish them."

(Ahmad, Abu Dawood)

الخطبة الرابعة في إقامة الصلوة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي غَمَّرَ الْعِبَادَ بِلَطَائِفِهِ * وَغَمَّرَ قُلُوبَهُمْ
بِأَنْوَارِ الدِّينِ وَوَضَّأَفِهِ * فَسُبْحَانَهُ مَا أَعْظَمَ شَانَهُ * وَأَقْوَى
سُلْطَانَهُ * وَأَتَمَّ لُطْفَهُ وَأَعَمَّ إِحْسَانَهُ * وَنَشْهَدُ أَنْ لَا
إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ الَّذِي أَفَاضَ عَلَى النَّفُوسِ ذَوَارِفَ
عَوَارِفِهِ * وَأَبْرَزَ عَلَى الْقَرَائِحِ حَقَائِقَ مَعَارِفِهِ * صَلَّى اللَّهُ
عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ مَفَاتِيحَ الْهُدَى وَمَصَادِيحِ
الدُّجَى وَسَلَّمْ تَسْلِيمًا * أَمَا بَعْدُ فَإِنَّ الصَّلَاةَ عِمَادُ الدِّينِ *
وَعِصَامُ الْيَقِينِ * وَرَأْسُ الْقُرْبَاتِ وَغَرَّةُ الطَّاعَاتِ *

وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنِي الْأَسْلَامِ عَلَى خَمْسٍ
شَهَادَةٍ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَإِقَامَهُ
الصَّلَاةَ وَإِيتَاءَ الزَّكَاةَ وَالْحَجَّ وَصَوْمَ رَمَضَانَ *

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ خَمْسٌ صَلَوَاتٍ إِفْتَرَضَهُنَّ اللَّهُ مِنْ
أَحْسَنِ وُضُوءٍ وَصَلَاةٍ لَوْ قَتِلَ وَأَتَمَّ زُكُوعُهُنَّ وَخُشُوعُهُنَّ
كَانَ لَهُ عَلَى اللَّهِ عَهْدٌ أَنْ يَغْفِرَ لَهُ وَمَنْ لَمْ يَفْعَلْ فَلَيْسَ لَهُ عَلَى اللَّهِ
عَهْدٌ إِنْ شَاءَ غَفَرَ لَهُ وَإِنْ شَاءَ عَذَّبَهُ

3. He also said: "I swear by Him in whose Hand is my life: I intended to order that wood should be brought and to give the order that salaah should be performed and that the azaan should be given and then order a person to lead the people in salaah. Then I wanted to proceed to the houses of those who remained absent from the salaah and burn down their houses upon them."

I seek refuge in Allah from the accursed Shaytaan.

Allay says: "And perform salaah at the ends of the day and during the approaches of the night. Verily good deeds removes evil deeds. This is an admonition for those who remember Allah."

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ
هَمَمْتُ أَنْ أُمْرِبَ حَطْبٍ فَيُحَطَّبُ ثُمَّ أُمْرِبَ الصَّلَاةَ فَيُؤَدَّنُ لَهَا
ثُمَّ أُمْرِبَ رَجُلًا فَيُؤْمَرُ النَّاسَ ثُمَّ أَخَالَفَ إِلَى رَجَالٍ لَا يَشْهَدُونَ
الصَّلَاةَ فَأَحْتَرِقَ عَلَيْهِمْ بُيُوتَهُمْ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ
يُدْهَبُنَ السَّيِّئَاتِ ذَلِكَ ذِكْرِي لِلذِّكْرَيْنِ ۝

THE GIVING OF ZAKAAH

All praises is due to Allah, Who grants good fortune and misfortune, Who causes death and gives life, Who causes laughter and causes one to cry, Who originates and creates and destroys, Who grants poverty and riches. He is the One Who causes harm to come to anyone and causes gain and benefit to others. And He is the One Who chooses some of His servants for comfortable conditions and riches And then He has made the institutions of zakaah one of the principles of the deen and one of its fundamentals. And He has explained that through His grace those who desire to purify themselves through giving zakaah. And those who desire to cleanse their wealth do so by giving zakaah.

I bear witness that there is none worthy of worship except Allah alone without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is Allah's servant and messenger, the chosen one, the leader of all mankind, the sun of hidaayah. May Allah's choicest blessings be on him, his family and his companions, those who are especially blessed with the special qualities of knowledge and piety.

O muslims, know that Allah has declared zakaah to be one of the fundamentals of Islam and He has mentioned it jointly with salaah, which is the most important of these fundamentals. And so He says: "And perform the salaah and give zakaah."

1. And Rasulullah ﷺ has said: "Islam is founded upon five principles (firstly) the declaration "that there is none worthy of worship except Allah and that Muhammad ﷺ is His messenger, (secondly) the establishment of the institution of salaah, (thirdly) the giving of zakaah, (fourthly) to perform Haj and (fifthly) fasting the month of Ramadaan." And Rasulullah ﷺ has sounded a severe warning to anyone who is negligent in the performance of any of these.

الخطبة الخامسة في إيتاء الزكوة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَحْمَدُ لِلَّهِ الَّذِي أَسْعَدَ وَأَشْفَى، وَأَمَاتَ وَأَحْيَى، وَأَضْحَكَ وَ
أَبْكَى، وَأَوْجَدَ وَأَفْنَى، وَأَفْقَرَ وَأَغْنَى، وَأَضْرَّ وَأَقْنَى، ثُمَّ
خَصَّ بَعْضَ عِبَادِهِ بِالْيُسْرِ وَالْغِنَى، ثُمَّ جَعَلَ الزَّكَاةَ
لِلدِّينِ آسَاسًا وَمَبْنًى، وَبَيَّنَّ أَنَّ يَفْضُلُهُ تَزَكُّيٌّ مِنْ عِبَادِهِ مَنْ
تَزَكَّى، وَمَنْ غَنَاهُ زَكَاةُ مَالِهِ مَنْ زَكَّى، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا
عَبْدَهُ وَرَسُولَهُ هُوَ الْمُصْطَفَى، وَ سَيِّدُ الْوَرَى، وَ شَمْسُ
الْهُدَى، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى آلِهِ وَأَصْحَابِهِ
الْمَخْصُوصِينَ بِالْعِلْمِ وَالشُّفَى، أَمَا بَعْدُ فَإِنَّ اللَّهَ تَعَالَى جَعَلَ
الزَّكَاةَ إِحْدَى مَبَانِي الْإِسْلَامِ، وَارْدَفَ بِذِكْرِهَا الصَّلَاةَ الَّتِي
هِيَ أَعْلَى الْأَعْلَامِ، فَقَالَ تَعَالَى، وَأَقِمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ،

وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنِي الْإِسْلَامِ عَلَى خَمْسٍ شَهَادَةٌ
أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَإِقَامُ الصَّلَاةِ
وَإِيْتَاءُ الزَّكَاةِ وَالْحَجُّ وَصَوْمُ رَمَضَانَ، وَشَدَادُ الْوَعِيدِ عَلَى الْمُقْصِرِينَ
فِيهَا.

2. Rasulullah ﷺ also said: "Whomsoever Allah has given wealth and he fails to give the zakaah due on that wealth, then on the day of qiyaamat that wealth will become a huge poisonous snake with two black spots, which will wrap itself around his neck and then get hold of him by its jaws and say to him: "I am your wealth, I am your treasure." Then Rasulullah ﷺ recited this verse: "And those who acts miserly with the bounties which Allah had given them should not think that it is good for them. No, it will be worse for them. On the day of qiyaamat that which they with held will be twisted around their necks." (3:180)

3. Rasulullah ﷺ once told a man: "You should take out zakaah from your possessions because it is a purity, which purifies you and cause good relations to come about between yourself and your close relatives and you will know the rights of the poor, the neighbour and the beggar." (Targheeb)

I seek refuge in Allah from the accursed Shaytaan.

Allay says: "And establish salaah and give zakaah and bow down with those who bow down (before Allah).

فَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَنْ آتَاهُ اللَّهُ مَا لَوْ لَكُمْ بُودٌ زَكَاةً
مِثْلَ لَهُ مَا لَهُ يَوْمَ الْقِيَامَةِ شَجَاءٌ أَقْرَعُ لَهُ زَيْبَاتٌ يَطْوِقُهُ يَوْمَ الْقِيَامَةِ
ثُمَّ يَأْخُذُ بِلَهْزٍ مَمْنِيهِ ثُمَّ يَقُولُ أَنَا مَالِكٌ أَنَا كَزُكٌ شَوَاتِلَا
وَلَا يَحْصِبَنَّ الَّذِينَ يَبْخُلُونَ آيَةَ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لِرَجُلٍ تَخْرُجُ الزَّكَاةُ مِنْ مَالِكَ فَإِنَّهَا
طَهْرَةٌ تُطَهِّرُكَ وَتَصِلُ أَقْرَبَاءَكَ وَتَعْرِفُ حَقَّ الْبُسْكِينِ
وَالْجَارِ وَالسَّائِلِ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
وَاقْبَلُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَامْرُكَعُوا مَعَ الرَّكْعَيْنِ ۝

HOLDING FIRMLY UNTO THE QUR'AN AND ITS TEACHINGS

All praises be to Allah, Who has favoured His servants by sending to them His Messenger Muhammad ﷺ and has also favoured them by sending to them His revealed Book, whereby He has opened the way towards reflection for men of intellect, through what is contained in it of stories and information. And through this book the road towards the correct way of life became clear and so also the straight path became manifest through what it contains of rules and regulations. And distinguishes between what is permissible and what is not. We bear witness that there is no other deity worth of worship except Allah alone without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is the servant and messenger of Allah, the one on whom was revealed the Furqan so that it may be a warner for the whole world. May Allah's choicest blessings be upon him, his family and all his companions, who were admonished by the Qur'an and admonished others with it.

1. After this, O muslims Rasulallah ﷺ has said: "The best of you is he who learns the Quran and then teaches it (to others)."
2. Rasulallah ﷺ also said: "A person who had been devoted to reciting the Quran will be told: Recite the Qur'an and be raised in rank thereby, and read as you had been used to read it in the world, because your rank in the hereafter will be determined by the last verse that you recite."
(Ahmad, Tirmithi, Nasai, Abu Dawood)
3. Rasulallah ﷺ also said: "That person in whose heart there is no portion of the Qur'an is like a ruined house."

(Tirmithi, Daarmy)

الخطبة السادسة في الأخذ بالقرآن علماً وعملاً

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أحمدُ لله الذي أمَّنَ على عباده بِنبيِّهِ الْمُرْسَلِ ۖ صَلَّى اللهُ
عَلَيْهِ وَسَلَّمَ وَكَتَابِهِ الْمُنزَّلِ ۖ حَتَّى اسْتَسَعَّ عَلَى أَهْلِ الْأَفْكَارِ ۖ
طَرِيقُ الْإِعْتِبَارِ ۖ بِمَا فِيهِ مِنَ الْقُصَصِ وَالْأَخْبَارِ ۖ وَاتَّضَحَّ
بِهِ سُلُوكُ الْمَنْهَجِ الْقَوِيمِ ۖ وَالصِّرَاطُ الْمُسْتَقِيمِ ۖ بِمَا فَضَّلَ
فِيهِ مِنَ الْأَحْكَامِ ۖ وَفَرَّقَ بَيْنَ الْحَلَالِ وَالْحَرَامِ ۖ وَنَشَّهَدُ أَنْ
لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشَّهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَيْهِ لِيَكُونَ
لِلْعَالَمِينَ نَذِيرًا ۖ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ
الَّذِينَ تَدْنُو بِالْقُرْآنِ وَذَكَرُوا بِهِ النَّاسَ تَذْكَيرًا ۖ أَمَّا
بَعْدُ فَقَدْ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَيْرُكُمْ
مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يُقَالُ لِصَاحِبِ الْقُرْآنِ
اقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تُرْتِّلُ فِي الدُّنْيَا فَإِنَّ
مَنْزِلَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُهَا ۖ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِنَّ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ مِّنَ
الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ ۖ

4. Rasulullah ﷺ said: "Whosoever recites one letter of the Qura'n for him shall be one blessing (in reward) and every blessing shall be magnified ten times." (*Tirmithi, Daarmy*)

5. Rasulullah ﷺ also said: "Whoever recites the Qura'n and memorises it and acts upon that which it makes halaal and with holds himself from what has been made haraam for him, him will Allah enter into paradise and grant him permission to intercede on behalf of ten persons from his family of those who are already destined to enter jahannam."
(Ibn Majah, Abu Dawood)

I seek refuge in Allah from Shaytaan the rejected one.

Allah says: "I take an oath by the orbital positions of the stars. And that is indeed a mighty oath if you only knew it. This is indeed a Qur'an, most honourable in a Book well guarded. None shall touch it except those who are clean and pure."

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَنْ قَرَأَ حَرْفًا مِّنْ كِتَابِ اللَّهِ
فَلَهُ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَلِهَا

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَنْ قَرَأَ الْقُرْآنَ فَاسْتَظَهَرَهُ
فَأَحَلَّ حَلَالَهُ وَحَرَّمَ حَرَامَهُ أَدْخَلَهُ اللَّهُ الْجَنَّةَ وَشَفَعَهُ فِي عَشْرَةِ
مِنْ أَهْلِ بَيْتِهِ كُلُّهُمْ قَدْ وَجِدَتْ لَهُ التَّارُ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

فَلَا أُقِيمُ بِمَوَاقِعِ التُّجُومِ ۝ وَإِنَّهُ لَقَسَمٌ لِّوَتَّعَلَمُونَ عَظِيمٌ ۝
إِنَّهُ لَقُرْآنٌ كَرِيمٌ ۝ فِي كِتَابٍ مَّكْنُونٍ ۝ لَا يَأْتِيهِ إِلَّا الْمُطَهَّرُونَ ۝

THE REMEMBRANCE OF ALLAH AND DUA

All praises are due to Allah Whose compassion is all inclusive and Whose mercy covers all and Who rewards His servants for their remembrance of Him with His remembrance. And He says: "Remember Me and I will remember you." And He has ordered them and encourages them to ask of Him. And He says: "Ask of Me and I will answer you." And thus He has made the obedient ones and the sinners, and the good hearted ones and the wicked ones to desire a granting of their needs and their hopes as He tells them in his further statement: "Verily I am nearby and I answer the call of him who begs of Me."

We bear witness that there is no others being worthy of worship except Allah alone without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is Allah's servant and messenger, the leader of the prophets. May Allah's choicest blessings descend upon him, and his family and his companions, who were the best of the chosen ones. Know O, brothers and sisters! Verily the remembrance of Allah and to beg of Him the fulfilment of our needs through du'aa is the best forms of worship, which can be delivered with the tongue, second only to the recitation of the Quran.

1. Verily Rasulullah ﷺ has said: "Whenever a group of people sit together remembering Allah through zikrullah, the angels surround their gathering and Allah's mercy covers them while tranquility descends upon them and Allah remembers them in the assembly of those who are with Him."
2. And Rasulullah ﷺ said: "The example of that person who remembers Allah and the one who does not is as the example of a living person and a dead person." *(Bukhary, Muslim)*
3. Rasulullah ﷺ also said: "Du'aa is the very essence of worship." *(Tirmithi, Ibn Majah)*

الْخُطْبَةُ السَّابِعَةُ فِي الْأَشْتِغَالِ بِذِكْرِ اللَّهِ تَعَالَى الدُّعَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الشَّامِلَةُ رَأْفَتُهُ الْعَاطِمَةُ رَحْمَتُهُ الَّذِي جَازَى عِبَادَهُ
عَنْ ذِكْرِهِمْ بِذِكْرِهِ ، فَقَالَ تَعَالَى فَأَذْكُرُونِي أَذْكُرْكُمْ
وَرَعَّبَهُمْ فِي السُّؤَالِ وَاللُّدْعَاءِ بِأَمْرِهِ ، فَقَالَ ادْعُونِي أَسْتَجِبْ
لَكُمْ ، فَأَطَمَعَ الْمُطِيعَ وَالْعَاصِي ، وَالذَّانِي وَالْقَاصِي ، فِي رَفْعِ
الْحَاجَاتِ وَالْأَمَانِي ، بِقَوْلِهِ فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا
دَعَانِي ، وَنَشَهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ
نَشَهُدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَسَيِّدَ أَنْبِيَآئِهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى آلِهِ وَأَصْحَابِهِ خَيْرَةَ أَصْفِيَآئِهِ ،
وَسَلَّمَ تَسْلِيمًا كَثِيرًا ، أَمَا بَعْدُ فَإِنَّ ذِكْرَ اللَّهِ تَعَالَى وَرَفْعَ الْحَاجَاتِ
إِلَيْهِ تَعَالَى أَفْضَلُ عِبَادَةٍ تُؤَدَّى بِاللِّسَانِ بَعْدَ تِلَاوَةِ الْقُرْآنِ

فَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَقَعُدُ قَوْمٌ يَذْكُرُونَ
اللَّهَ تَعَالَى إِلَّا أَحَقَّتْ لَهُمُ الْمَلَائِكَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَتَرَلَّتْ عَلَيْهِمُ
السَّكِينَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ ،

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مِثْلَ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي
لَا يَذْكُرُ مِثْلَ الْحَيِّ وَالْمَيِّتِ ،

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ الدُّعَاءُ مِثْلُ الْعِبَادَةِ ،

4. And Rasulullāh ﷺ said: "There is nothing more noble in the sight of Allah than to make Du'aa to Him." *(Tirmithi)*

5. He also said: "Verily Du'aa is of benefit to you in those cases pertaining to what He sends down (of calamities) and with regard to that which He does not cause to descend. O servants of Allah continue steadfastly to make Du'aa." *(Tirmithi)*

6. Rasulullāh ﷺ also said: "Whoever does not make Du'aa to Allah, Allah becomes displeased with him."

I seek refuge in Allah from Shaytaan the rejected one.

Allah says: "O you who believe, remember Allah abundantly and glorify Him in the mornings and the evenings."

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ مِنَ الدُّعَاءِ ۝

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِنَّ الدُّعَاءَ يَنْفَعُ مِمَّا نَزَلَ وَ
مِمَّا لَمْ يَنْزَلْ فَعَلَيْكُمْ عِبَادَ اللَّهِ بِالدُّعَاءِ ۝

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَنْ لَمْ يَسْتَلِ اللَّهَ يَغْضَبْ عَلَيْهِ ۝

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا وَسَبِّحُوهُ بُكْرَةً
وَأَصِيلًا ۝

PERFORMING VOLUNTARY ACTS OF RIGHTEOUSNESS BY DAY AND BY NIGHT

All praise is due to Allah abundantly for all His favours and blessings And we remember Him in such a way that leaves no sign of pride in our hearts and no aversion. And we thank Allah, Who has made the night and the day to follow each other so that the person who wishes may remember Him and express gratitude towards Him.

And we bear witness that there is no one worthy of worship except Allah alone without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is the servant and messenger of Allah whom He has sent with the truth as a bringer of good news and a warner to all mankind. May Allah's choicest blessings descend upon him, his family and noble companions who strove their utmost in the worship of Allah in the mornings and the evenings until such time that each one of them became a guide and a shining lamp in the darkness.

1. O brothers and sisters, verily Rasulallah ﷺ has said: "Verily Allah says: My servant will continue to draw nearer to Me through voluntary deeds of righteousness until such time that I will start loving him."
2. Rasulallah ﷺ said: "I exhort you towards standing up in voluntary prayers by night, for this is the practice of the righteous ones before you and is for you a means of drawing near to your Lord. It is also an atonement for your sins and a strengthening against sins." *(Tirmithi)*
3. He also said: "O servant of Allah, be not like so -and- so, who used to stand in worship by night but has now left it." *(Bukhary, Muslim)*

الْحُطْبَةُ الثَّامِنَةُ فِي تَطَوُّعِ النَّهَارِ وَاللَّيْلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ عَلَى الْآيَةِ حَمْدًا كَثِيرًا ۖ وَنَذْكُرُهُ ذِكْرًا لَا يُغَادِرُنِي
الْقَلْبُ اسْتِكْبَارًا وَلَا نُفُورًا ۖ وَنَشْكُرُهُ إِذْ جَعَلَ اللَّيْلَ وَالنَّهَارَ
خَلْفَةً لِمَنْ أَرَادَ أَنْ يَنْذُرَ ۖ أَوْ أَرَادَ شُكُورًا ۖ

وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشْهَدُ أَنَّ سَيِّدَنَا
وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ الَّذِي بَعَثَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۖ
عَلَى اللَّهِ عَلَيْهِ وَعَلَى آلِهِ وَصَلِّ عَلَيْهِ الْأَكْرَمِينَ الَّذِينَ اجْتَهَدُوا فِي عِبَادَةِ اللَّهِ
عُدْوَةً وَعَشِيًّا وَبُكْرَةً وَأَصِيلًا ۖ حَتَّى أَصْبَحَ كُلُّ وَاحِدٍ مِنْهُمْ
فِي الدِّينِ هَادِيًا وَسِرَاجًا مُنِيرًا ۖ أَمَا بَعْدُ

فَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَعَالَى قَالَ مَا
يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالتَّوَافُلِ حَتَّى آجِبْتُهُ الْخَيْرَ ۖ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ عَلَيْكُمْ بَقِيَامِ اللَّيْلِ فَإِنَّهُ دَابُّ
الصَّالِحِينَ قَبْلَكُمْ وَهُوَ قُرْبَةٌ لَكُمْ إِلَى رَبِّكُمْ وَمَكْفَرَةٌ لِلْسَيِّئَاتِ
وَمَنْهَاةٌ عَنِ الْإِثْمِ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَا عَبْدَ اللَّهِ لَا تَكُنْ مِثْلَ فُلَانٍ
كَانَ يَقُومُ مِنَ اللَّيْلِ فَتَرَكَ قِيَامَ اللَّيْلِ

4. Rasulallah ﷺ also said: "Verily this deen is easy and when a person makes it difficult upon himself he will be overcome by it. Hence be moderate (in your affairs), seek Allah's nearness and be happy and seek assistance by worshipping Allah in the mornings and the evenings and during a part of the darkness of night."
(Bukhary)

5. Rasulallah ﷺ also said: "Whoever was unable to recite his section of the Qura'n by night and recites it between Fajr and Zuhr, it will be written down as if it was recited by night."
(Muslim)

I seek refuge in Allah from Shaytaan the rejected one.

Allah says: "Remember your Lord within yourself with humbleness and fear in a low voice in the morning and the evening and be not of the neglectful ones."

قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِنَّ الدِّينَ يُسْرٌ وَلَنْ يُشَادَّ
الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا وَاسْتَعِينُوا
بِالْغُدُوءِ وَالتَّرْوِيحَةِ وَشَيْءٍ مِنَ الدُّجْحَةِ

قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَنْ تَأَمَّرَ عَنْ حِزْبِهِ أَوْ عَنْ شَيْءٍ
مِنْهُ فَقَرَأَهُ فِيمَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ كُتِبَ لَهُ
كَأَنَّهُ قَرَأَهُ مِنَ اللَّيْلِ ۞

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۞

وَأَذْكُرُ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ
مِنَ الْقَوْلِ بِالْغُدُوءِ وَالْأَصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ۝

MODERATION IN EATING AND DRINKING

All praise to Allah, Who has excellently planned the affairs of this Universe, and He created these heavens and the earth. And He sends down sweet waters from the clouds, and through this water causes grains and plants to flourish, And He is the one Who decrees the sustenance of His creatures and their nourishment needs. And he has preserved the strength of living being through edibles and He has assisted them in the performance of deeds of obedience and deeds of righteousness through the eating of good foods.

We bear witness that there is none worthy of worship except Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is the servant and messenger of Allah, who was assisted in his mission through shining miracles. May Allah's choicest blessings descend upon him, his family and his companions, such blessings that will continue to descend throughout the coming of time and will continue to be doubled with the passing of every hour.

1. O brothers and sisters, abstinence in this world does not mean making haraam upon yourself the permissible things and also does not mean the destruction of halaal wealth. No true abstinence means to have more faith and reliance on that which is with Allah than on that which is with you.
2. Rasulullah ﷺ says: "Jibreel ؑ has inspired into my heart that no soul shall die until such time that it had received its full decreed sustenance. So be fearful of Allah and be moderate in your search after sustenance and do not allow the delay in the arrival of sustenance to cause you to resort to sinful means to acquire it. Verily the bounties of Allah are only obtained through obedience towards His ways.

(Shar-hus Sunnah, Baihaqi)

الخطبة التاسعة في تعديل الأكل والشرب

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَحْسَنَ تَدْبِيرَ الْكَائِنَاتِ ۖ فَخَلَقَ الْأَرْضَ وَ
السَّمَوَاتِ ۖ وَأَنْزَلَ الْمَاءَ الْفُرَاتِ مِنَ الْمُعْصِرَاتِ فَأَخْرَجَ بِهِ الْحَبَّ
وَالنَّبَاتِ ۖ وَقَدَّرَ الْأَرْضَ رَاقًا وَالْأَقْوَاتِ ۖ وَحَفِظَ بِالْمَاكُولَاتِ
قُوَى الْحَيَوَانَاتِ وَأَعَانَ عَلَى الطَّاعَاتِ وَالْأَعْمَالِ الصَّالِحَاتِ بِأَكْلِ
الطَّيِّبَاتِ وَنَشَهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشَهُدُ أَنَّ
سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ الْمُوَيَّدُ بِالْمُعْجَزَاتِ
الْبَاهِرَاتِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ صَلَوةً تَتَوَالَى عَلَى
مَهْرٍ الْأَوْقَاتِ وَتَتَضَاعَفُ بِتَعَاقُبِ السَّاعَاتِ ۖ وَسَلَمَ تَسْلِيمًا كَثِيرًا ۖ

أَمَّا بَعْدُ فَقَدْ قَالَ اللَّهُ تَعَالَى كَلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا
وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الزَّهَادَةُ فِي الدُّنْيَا لَيْسَتْ بِتَحْرِيمِ الْحَلَالِ
وَالْإِضَاعَةِ الْمَالِ وَلَكِنَّ الزَّهَادَةَ فِي الدُّنْيَا أَنْ لَا تَكُونَ بِنَا فِي يَدَيْكَ
أَوْ تَقِ مِمَّا فِي يَدَيْ اللَّهِ الْحَدِيثُ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ الرُّوحُ الْأَمِينُ نَفَسٌ فِي رُوحِي أَنْ نَفَسًا
لَنْ تَمُوتَ حَتَّى تَسْتَكْمِلَ رِزْقَهَا إِلَّا فَاتَّقُوا اللَّهَ وَأَجْمَلُوا فِي الطَّلَبِ لَا
يَحْمِلُكُمْ اسْتِبْطَاءُ الرِّزْقِ أَنْ تَطْلُبُوهُ بِمَعَاصِي اللَّهِ فَإِنَّهُ لَا يَدْرِكُ
مَاعِنْدَ اللَّهِ إِلَّا بِطَاعَتِهِ

3. It is reported from Ibn Abbaas ؓ that a man came to Rasulullah ﷺ and said: "O messenger of Allah, when I eat meat, I become fat and so I have made it haraam on myself. Thereupon Allah revealed the verse: "O you who believe do not make prohibited upon yourself the good things, and do not exceed the limits.....".

4. And Rasulullah ﷺ said: "The person who receives sustenance and is grateful is in the same category as the fasting person who is patient."

I seek refuge in Allah from Shaytaan the rejected one.

Allah says: "And do not fabricate falsehood with your tongues by saying: 'This is lawful and that is forbidden, contradicting the law of Allah. Verily those who fabricate lies against Allah will never be successful."

وَعَنْ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا أَتَى إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي إِذَا أَكَلْتُ اللَّحْمَ انْتَشَرَتْ وَإِنِّي حَرَمْتُ
اللَّحْمَ فَنَزَلَتْ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ
لَكُمْ وَلَا تَعْتَدُوا ۗ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ الطَّاعِمُ الشَّاكِرُ كَالصَّائِمِ الصَّابِرِ ۗ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۗ

وَلَا تَقُولُوا الْمَاتِصِفُ السِّدْنَتُكُمُ الْكَذِبُ هَذَا حَلَالٌ وَهَذَا حَرَامٌ
لَتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ
لَا يُفْلِحُونَ ۝

ON THE RIGHTS OF MARRIAGE

All praise to Allah, Who created man from water and then granted him blood relationships and relationships through marriage. And He has granted man and all creatures the inclination (towards the opposite sex), which forces them towards procreation and through that system has overseen the continuation of their species. And He has honoured the question of their lineage and granted respect to it. And He has prohibited fornication and adultery and greatly emphasized its ugliness through rebuke and censure. And He has greatly encouraged the entering into marriage, by praising it as being an act of merit and commanded it.

We bear witness that there is no one worthy of worship except Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, whom he has sent as a warner and a bringer of glad tidings. May Allah's choicest blessings and greetings descend upon him and his offspring and his companions in such abundance and in uncountable number.

Verily Allah says: "{O Muhammad ﷺ} We have indeed sent prophets before you and granted to them wives and offspring."

1. Rasulallah ﷺ said: "O young men (of Islam), whosoever of you possesses the means to get married, let him get married. This is the best way of safeguarding your gazes and a great protection for your private parts. And whosoever does not possess the means let him fast, for that will be a protection for him."
(Bukhary, Muslim)
2. Rasulallah ﷺ also said: "The marriage that holds the greatest blessings is the one in which the expenses are least."*(Baihaqi)*

الخطبة العاشرة في حقوق النكاح

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا ۖ
وَسَطَّ عَلَى الْخَلْقِ مَيْلًا إِضْطَرَّهُمْ بِهِ إِلَى الْحِرَاثَةِ جَبْرًا ۖ
وَأَسْتَبْقَى بِهِ نَسْلَهُمْ قَهْرًا وَقَسْرًا ۖ ثُمَّ عَظَّمَ أَمْرَ الْأَنْسَابِ
وَجَعَلَ لَهَا قَدْرًا ۖ فَحَرَّمَ لِسَبِّهَا السِّفَاحَ وَبَالَغَ فِي تَقْدِيرِهِ رَدْعًا وَ
زَجْرًا ۖ وَنَدَبَ إِلَى النِّكَاحِ وَحَثَّ عَلَيْهِ اسْتِحْبَابًا وَأَمْرًا وَشَهِدُ
أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَشَهِدَ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ الْمُبْعُوثُ بِالْإِنْدَارِ وَالْبُشْرَى ۖ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ
وَاصْحَابِهِ صَلَوةً لَا يَسْتَطِيعُ لَهَا الْحِسَابُ عَدًّا أَوْ لِحَصْرٍ أَوْ سَلَمٍ
تَسْلِيمًا كَثِيرًا ۖ

أَمَّا بَعْدُ فَقَدْ قَالَ اللَّهُ تَعَالَى وَكَفَدَ أَرْسَلْنَا رَسُولًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ
أَزْوَاجًا وَذُرِّيَّةً ۖ

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَامَعْشَرَ الشَّبَابِ مَنْ
اسْتَطَاعَ مِنْكُمْ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَحْضَى لِلْبَصْرِ وَأَحْصَنُ لِلْفَرْجِ
وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ ۖ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِنَّ أَعْظَمَ النِّكَاحِ بَرَكَةً أَيْسَرُهُ مُؤْنَةٌ ۖ

3. And Rasulallah ﷺ said: "When there comes to you a proposal from someone of whose piety and character you approve, then let him marry for if you do not do so, there will be much corruption and evil."

4. And Rasulallah ﷺ said: "When a child is born to anyone, he should be given a good name and be taught good manners. And when he becomes an adult, let him get married, because if that child becomes of mature age and not married as a result of which he commits a sin, the father will be held responsible for that sin." *(Baihaqi)*

I seek refuge in Allah from Shaytaan the rejected one.

Allah says in the Quran: "Marry those among you who are single and unmarried or the virtuous ones from among your slaves, male or female; if they are in poverty, Allah will give them means out of His grace, for Allah encompasses all and He knows all things."

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِذَا خَطَبَ إِلَيْكُمْ مِنْ تَرَضُّونَ دِينَهُ
وَخُلُقَهُ فَرُوجُهُ إِنْ لَا تَفْعَلُوهُ كُنْ فِتْنَةً فِي الْأَرْضِ وَقَسَادٌ عَرِيفٌ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَنْ وُلِدَ لَهُ وَلَدٌ فَلْيُحْسِنِ اسْمَهُ
وَأَدَبَهُ فَإِذَا بَلَغَ فَلْيُزَوِّجْهُ فَإِنْ بَلَغَ وَلَمْ يُزَوِّجْهُ فَأَصَابَ إِشْمًا
فَاتَّمَا اسْمُهُ عَلَى أَبِيهِ ۞

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۞

وَ أَنْكِحُوا الْأَيَامَى مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ
إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝

ON EARNING A LIVING AND EMPLOYMENT

All praises are due to Allah. We praise Him the praise of one who believes in the One-ness of Allah, Such a belief that destroys the worship of anyone besides Him. And we glorify Him, in such a glorification whereby we emphatically declare that everything besides Allah is useless, and not to be feared. We thank Him for having raised the heavens as a canopy above His servants and for having laid down the earth as a carpet and a bedding for them. And He has made the night to follow the day and has made the night as a covering and has created the day as a means of earning sustenance. We bear witness that there is no other being worthy of worship except Allah alone, without any partner or associate. And we bear witness that our master Muhammad ﷺ is Allah's servant and messenger, from whose fountain the believers will go away having completely quenched their thirst after having arrived there thirsty for a drink. May Allah's choicest blessings be upon him, his family and his companions, who did not leave aside any effort or energy for the sake of helping the deen of Islam.

1. O muslims, Rasulullah ﷺ has said: "Verily the acquisition of halaal earnings is a compulsory duty upon every muslim after the other compulsory duties." *(Baihaqi)*
2. Rasulullah ﷺ also said: "None of you has ever eaten a better meal than that which he earned with his hands." *(Bukhary)*
3. Rasulullah ﷺ also said: "The honest and trustworthy trader and merchant shall be raised up with the prophets, the truthful ones, and the martyrs." *(Tirmithi, Daarmy, Ibn Majah)*
4. Rasulullah ﷺ also said: "Nabi Moosa ﷺ hired himself out in employment for a period of 8 to 10 years for the sake of keeping his private parts chaste and for acquiring food and for stomach." *(Ahmad, Ibn Majah)*

الْخُطْبَةُ الْحَادِيَةُ عَشْرًا فِي الْكَسْبِ وَالْمَعَايِشِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ فَخْمُدُهُ حَمْدٌ مُوجِدٌ يَتَمَحَقُّ فِي التَّوْحِيدِ مَا سِوَى الْوَاحِدِ الْحَقِّ
وَيَتَلَا شَيْءٌ وَمُجِدُّ تَمَجُّيدٍ مَنْ يُصْبِحُ بِأَنَّ كُلَّ شَيْءٍ قَائِمٌ بِإِذْنِ اللَّهِ بِأَطْلُ
وَلَا يَتَحَاشَىٰ وَنَشْكُرُهُ إِذْ رَفَعَ السَّمَاءَ لِعِبَادِهِ سَقْفًا مَبْنِيًّا وَمَهَّدَ الْأَرْضَ
بَسَاطًا لَهُمْ وَفَرَّاشًا؛ وَكَوَّرَ اللَّيْلَ عَلَى النَّهَارِ فَجَعَلَ اللَّيْلَ لِبَاسًا وَجَعَلَ
النَّهَارَ مَعَاشًا؛ وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشْهَدُ أَنَّ
سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ الَّذِي بَصَلُهُ الْمُؤْمِنُونَ عَنْ حَوْضِهِ
رَوَاءَ بَعْدُ وَرُوْدِهِمْ عَلَيْهِ عَطَاشًا؛

صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ الَّذِينَ كَانُوا فِي نُصْرَةِ
رَبِّهِمْ تَشْتَرُوا بِكَمَا شَاءُوا وَسَلَّمَ وَسَلِيمًا كَثِيرًا؛

أَمَّا بَعْدُ فَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَبُ كَسْبِ الْحَلَالِ
فَرِيضَةٌ بَعْدَ الْفَرِيضَةِ؛

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ
مِنْ عَمَلِ يَدَيْهِ؛

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ التَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ التَّيِّبِينَ
وَالصِّدِّيقِينَ وَالشُّهَدَاءِ؛

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِنَّ مُوسَىٰ عَلَيْهِ السَّلَامُ اجْرَفَ نَفْسَهُ
ثَمَانَ سِنِينَ أَوْ عَشْرًا عَلَى عِفَّةٍ فَرَجَّهِ وَطَعَامٍ بَطْنِهِ؛

5. Rasulallah ﷺ also told a person to go and cut wood and to sell it and told him: "that is better for you than that you should appear on the day of qiyaamat with your face scarred due to begging." *(Abu Dawood, Ibn Majah)*

Yes it is permissible for that person who is strong and self sufficient to leave aside the earning of a livelihood on condition that he does not neglect any of his responsibilities.

It has been reported that there used to be two brothers during the time of Rasulallah ﷺ. One of them used to present himself to the presence of Rasulallah ﷺ at all times while the other one used to be busy in his profession, earning a living. This second brother once complained to Rasulallah ﷺ about his brother to which Rasulallah ﷺ said in reply: "Perhaps you are receiving your sustenance through the acts committed by him."

I seek refuge in Allah from Shaytaan the rejected one.

Allah says in the Quran: "And when the Friday prayer has been performed, then spread forth in the land, seeking Allah's bounty. And remember Allah abundantly that you may be successful."

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لِرَجُلٍ إِذْ هَبُ فَاخْتَطَبَ فَبِعَ فَقَالَ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا خَيْرٌ لَكَ مِنْ أَنْ تَبْحَثَ الْمَسْئَلَةَ نَكِيَةً
فِي وَجْهِكَ يَوْمَ الْقِيَمَةِ نَعَمْ يُؤَدُّنُ فِي تَرْكِ الْكَسْبِ لِمَنْ كَانَ قَوِيًّا
لَا يَخْلُ بِوَاجِبٍ يَتْرُكُهُ

فَقَدَّرُوا أَنَّهُ كَانَ أَخَوَانٍ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَكَانَ أَحَدُهُمَا يَأْتِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَالْآخَرُ يَحْتَرِفُ فَتَشْكَا الْمُحْتَرِفُ أَخَاهُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَقَالَ لَعَلَّكَ تُرْزَقُ بِهِ ۞

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ
وَادْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ۝

ON ABSTAINING FROM EARNING HARAAMEARNINGS

All praises to Allah, Who has created man from a sticky clay and then formed man in the best form and with the perfect nature. Thereafter man was nourished with pure milk that was palatable, produced from between excreta and blood (in the bodies of cattle) and yet is like cold water. Allah then protected man by what He granted him of pure *riziq* as a protection against weakness and exhaustion. And He then commanded him to always look for permissible sustenance. We bear witness that there is none worthy of worship except Allah alone, without any partner or associate. And we bear witness that Sayeduna Muhammad ﷺ is Allah's chosen servant and messenger, the one who guides us from going astray. May Allah's choicest blessings descend upon him, his offspring and his companions, who were the best of offspring and the best of companions.

1. Thereafter, O muslims, Rasulullah ﷺ said: "Verily Allah has prohibited the sale of liquor, the bodies of dead animals (who died of their own accord), swine and idols." (*Bukhary, Muslim*)
2. Rasulullah ﷺ also said: "The traders and merchants will be brought forth on the day of qiyaamat as evildoers, except those who feared Allah, worked righteousness and were trustworthy." (*Tirmithi, Ibn Majah, Daarmy, Baihaqi*)
3. Rasulullah ﷺ has cursed the person who takes interest, the one who gives interest, the one who writes down the transaction in which interest is involved and the witnesses to the contract." (*Muslim*)

الخطبة الثانية عشر في التوقي عن كسب الحرام

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَحْمَدُ لِلَّهِ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ طِينٍ لَا رَيْبَ لَأَرْبِ صَلَاحٍ ،
ثُمَّ رَكَّبَ صُورَتَهُ فِي أَحْسَنِ تَقْوِيمٍ وَأَتَمَّ اعْتِدَالٍ ؛ ثُمَّ غَدَاَهُ فِي
أَوَّلِ نُشُوءِهِ بِإِلْبَانٍ لَا سِتْصَافَهُ مِنْ بَيْنِ قُرْبَيْهِ وَدَمٍ سَائِعًا كَالْمَاءِ
الرُّلَالِ ؛ ثُمَّ حَمَاهُ بِمَا أَنَاهُ مِنْ طَيْبَاتِ الرِّزْقِ عَنْ دَوَائِعِ الضُّعْفِ
وَإِلْحَالِ ؛ ثُمَّ افْتَرَضَ عَلَيْهِ طَلَبَ الْقُوَّةِ الْحَلَالِ وَنَشَهُدُ
أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشَهُدُ أَنَّ سَيِّدَنَا وَ
مَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ الْهَادِي مِنَ الضَّلَالِ ، صَلَّى
اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ خَيْرِ اصْحَابٍ وَخَيْرِ آلٍ ؛ وَسَلِّمَ
تَسْلِيمًا كَثِيرًا مَا بَعْدُ

فَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ حَرَّمَ بَيْعَ الْخَمْرِ
وَالْمَيْتَةِ وَالْخَيْزِيرِ وَالْأَصْنَامِ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ التَّجَارِيُّ حَشْرُونَ يَوْمَ الْقِيَامَةِ فُجَارًا
إِلَّا مَنْ اتَّقَى وَبَرَّ وَصَدَّقَ ؛

وَلَعَنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْلَ الرِّبَا أَوْ مُوَكَّلَهُ وَكَاتِبَهُ
وَشَاهِدِيهِ

4. Rasulullah ﷺ also said: "When a person sells something which is faulty without informing the buyer of the fault, such a person will remain in the anger of Allah and the angels will continue to curse him." *(Ibn Majah)*
5. Rasulullah ﷺ said: "Whosoever unjustly and dishonestly usurps a piece of land the size of the span of one hand, then on the day of qiyaamat seven earths will be entangled around his neck." *(Bukhary, Muslim)*
6. It is reported that Rasulullah ﷺ has cursed the one who gives a bribe and the one who accepts a bribe as well as the one who acts a go-between between the two of them." *(Ahmad, Baihaqi)*
7. Rasulullah ﷺ also said: "Do not deceitfully increase the price of an article at an auction and do not in the sale of animals, leave the udders of camels and cows unmilked, thereby to deceive the buyers." *(Bukhary, Muslim)*
8. Rasulullah ﷺ also said: "Whosoever deceives (others) is not of me."

I seek refuge in Allah from Shaytaan the rejected one.

Allah says: "O you who believe, do not eat your property among yourselves by false and dishonest means, except if it be among your dealings and trade by mutual goodwill. And do not destroy yourselves, by engaging in prohibited activities. Verily Allah has always been most merciful to you."

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَنْ بَاعَ عَيْبًا لَمْ يُبْتِغِ عَلَيْهِ لَمْ يَزَلْ فِي
فِي مَقْتِ اللَّهِ أَوْ لَمْ تَزَلْ لِمَلِكَةٍ تَلْعَنُهُ؛

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَنْ أَخَذَ شِبْرًا مِنَ الْأَرْضِ فَإِنَّهُ
يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ أَرْضِينَ؛

وَلَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّاشِيَّ وَالْمُرْتَشِيَّ
وَالرَّائِشَ يَعْنِي الَّذِي يَمِشِي بَيْنَهُمَا؛

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَلَا تَنَاجَشُوا وَلَا تُصِرُّوا الْإِبِلَ
وَالْغَنَمَ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَنْ غَشَّ فَلَيْسَ مِنِّي؛

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ
تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ
رَحِيمًا

CONCERNING THE RIGHTS DUE TO OTHERS

All praises are due to Allah, Who has overwhelmed the chosen ones from among his servants with His grace and favours. And He has caused love and brotherhood to come to exist between their hearts and through that has caused them to become brothers and sisters, through His grace. And He has removed from their hearts all malice and thereby caused them to be friends and confidants in this world and in the hereafter they will be even closer friends and mates.

We bear witness that there is none worthy of worship except Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger. May Allah's choicest blessings be upon him and his offspring and his companions all those who followed his path in word and deed and in actions of justice and righteousness.

O muslims, know that to observe the rights of others, the ordinary ones as well as the special ones among them is one of the greatest deeds whereby one draws near to Allah. And the careful consideration of these rights is something which purifies all brotherhood and friendship from all impurities. And Allah and His Rasul has encouraged us towards that.

Allah says: "Do not kill your children for fear of poverty."

And Allah says: "And to women are due rights similar to the rights due upon them." And Allah says: "And Allah orders...that you be kind towards parents and to the next of kind and towards near neighbours, companions, travellers and to those slaves whom your right hand possesses."

1. Rasulullah ﷺ said: "On every Muslim there are six rights due towards another Muslim: to visit him when he is sick, to attend his funeral when he dies, to answer his invitation when he invites him, to greet him when he meets him, when he sneezes and says *Alhamdu-lillah*; he replies "May Allah have mercy on you," and to sincerely protect his interests when he is absent."

(Nasai)

الخطبة الثالثة عشر في حقوق العامة والخاصة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَحْمَدُ لِلَّهِ الَّذِي عَمَّرَ صَفْوَةَ عِبَادِهِ بِطَائِفِ التَّخْصِصِ طَوْلًا وَأَمْتِنَانًا ۚ
وَأَلْفَ بَيْنٍ قُلُوبِهِمْ فَأَصْبَحُوا بِنِعْمَتِهِ إِخْوَانًا ۚ وَتَرَعَّ الْعَلَّ مِنْ
صُدُورِهِمْ فَظَلُّوا فِي الدُّنْيَا أَصْدِقَاءَ وَأَخْدَانًا ۚ وَفِي الْآخِرَةِ
رُفَقَاءَ وَخَلَانًا ۚ

وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشْهَدُ أَنَّ سَيِّدَنَا
وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ
الَّذِينَ اتَّبَعُوهُ وَأَقْتَدُوا بِهِ قَوْلًا وَفِعْلًا وَعَدْلًا وَإِحْسَانًا ۚ

أَمَا بَعْدُ فَإِنَّ الْمُحَافَظَةَ عَلَى حُقُوقِ الْعَامَّةِ مِنْهُمْ وَالْخَاصَّةِ مِنْ أَفْضَلِ
الْقُرْبَاتِ ۚ وَبِمُرَاعَاتِهَا تَصْفُوا الْأُخُوَّةَ وَالْأَلْفَةَ عَنْ شَوَائِبِ
الْكُدُورَاتِ وَقَدْ تَدَبَّرَ اللَّهُ وَرَسُولُهُ النَّهْيَا

فَقَالَ اللَّهُ تَعَالَى وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ۖ

وَقَالَ تَعَالَى وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَقَالَ تَعَالَى يَا أَيُّهَا الَّذِينَ
آمَنُوا لَا تَقْرَبُوا أَمْوَالَكُمْ الَّتِي آتَيْنَاكُمْ

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ
سِتٌّ خِصَالٍ يَعُودُ إِذَا مَرِضَ وَيَشْهَدُ إِذَا مَاتَ وَيُجِيبُهُ إِذَا
دَعَاهُ وَيُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهِ وَيُكْتَمُ إِذَا عَطَسَ وَيَنْصَحُ لَهُ إِذَا
غَابَ أَوْ شَهِدَ ۚ

2. Rasulullāh ﷺ also said: "Allah does not show mercy upon him who does not show mercy towards people."
(Bukhary, Muslim)
3. Rasulullāh ﷺ also said: "The believers are like a single person. If the eye pains the whole body feels that pain. And when his head pains the whole body is affected by that pain."
(Muslim)
4. Rasulullāh ﷺ also said: "I warn you against harbouring suspicions against anyone, for suspicion is the worse form of speech and do not spy upon each other, do not deceive each other, do not harbour jealousy against each other and do not hold hatred in your hearts against each other but be brothers of each other in one brotherhood."

I seek Allah's protection against the Shaytaan the rejected one.

And Allah says: "Verily {O Muhammad ﷺ} you are the bearer of the most noblest character."

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لَا يَرْحَمُ اللَّهُ مَنْ يَرْحَمُ النَّاسَ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ الْمُؤْمِنُونَ كَرَجِلٌ وَاحِدٌ إِنْ اشْتَكَى عَيْنَهُ
اشْتَكَى كُلَّهُ وَإِنْ اشْتَكَى رَأْسَهُ اشْتَكَى كُلَّهُ ۞

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَيُّكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ
وَلَا تَحَسُّوْا وَلَا تَجَسَّسُوْا وَلَا تَنَاجَشُوْا وَلَا تَحَاسَدُوْا وَلَا يَبَاغِضُوْا
وَلَا تَدَابَرُوْا وَكُوْنُوْا عِبَادَ اللَّهِ إِخْوَانًا ۞

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ ۞

وَإِنَّكَ لَعَلَى خَلْقٍ عَظِيْمٍ ۞

ON PREFERRING SOLITUDE TO THE COMPANY OF AN EVIL COMPANION

All praise be to Allah Who has granted the chosen ones from among his creation the great favour by directing their attentions towards true amiable relations with Him. And He granted tranquility to their souls through their secret and intimate conversation with Him and by His showering upon them His grace. So much so that those from whose thoughts the veils have been removed have preferred solitude and to become detached from the world and its beings. And so they have become estranged from familiarity with men even though those men be of their closest and nearest relatives.

We bear witness that there is no other being worthy of worship than Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is Allah's servant and messenger, the leader of the prophets and the chosen one from among His creation. May Allah's choicest blessings and salutations continue to descend upon him, his offspring and his companions, the leaders among mankind. O muslims, the scholars of Islam hold different opinions as to which of the following, being secluded from men on the one hand and regarding mixing with them is most preferred. The truth of the matter is that the reply differs according to the difference in conditions around us in times of peace and upheavals, and also according to the strong or weak attitudes of the persons involved and according to the companions one keeps with their different states of piety and harmfulness.

1. Rasulullah ﷺ has said: While describing the evil situations that will arise one day. The sahabah then questioned him as to what would be his instructions at that time, He said: "(At that time) be attached to your homes (thereby avoiding mixing with people, except in cases of necessity)."

(Jam-ul Fawaaid, Abu Dawood, Tirmithi)

الخطبة الرابعة عشر في ترويج الوحدة عن جليس الشؤ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَعْظَمَ النِّعْمَةَ عَلَى خَيْرَةِ خَلْقِهِ وَصَفَوَاتِهِ
يَأْنُ صَرَفَ هَمَّهُمْ إِلَى مَوَاسِيَتِهِ وَوَرَّحَ أَسْرَارَهُمْ بِمَنَاجَاتِهِ وَ
مَلَاطِفَتِهِ ۚ حَتَّى اخْتَارَ العُرْلَةَ كُلَّ مَنْ طُوِيَتِ العُجْبُ عَنْ عَجَارِي
فِكْرَتِهِ ۚ فَاسْتَأْنَسَ بِمَطَالَعَةِ سُبْحَاتِ وَجْهِهِ تَعَالَى فِي خُلُوتِهِ ۚ
وَاسْتَوْحَشَ بِذَلِكَ عَنِ الأُنْسِ بِالأُنْسِ وَإِنْ كَانَ مِنْ أَحْصِ
خَاصَّتِهِ ۚ وَنَشَهَدُ أَنْ لآ إِلَهَ إِلاَّ اللهُ وَحْدَهُ لا شَرِيكَ لَهُ وَنَشَهَدُ
أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ مِنْ سَيِّدِ انْبِيَاءِهِ
وَخَيْرَتِهِ ۚ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبَاتِهِ سَادَةِ الخَلْقِ وَ
أَبْنَتِهِ ۚ أَمَا بَعْدُ فَقَدْ اخْتَلَفُوا فِي العُرْلَةِ وَالمُخَالَطَةِ وَنَقْضِ
أَحْدَاكُمَا عَلَى الأُخْرَى وَالحَقُّ أَنَّ ذَلِكَ يَخْتَلِفُ بِاخْتِلَافِ الأَحْوَالِ أَمَانًا
وَقُدْرَةً وَالأَشْخَاصِ ضَعْفًا وَقُوَّةً وَالجُلْسَاءِ صَلَاحًا وَمَضَرَّةً فَقَدْ

قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَقَدْ ذَكَرَ بَعْضُ الفِتَنِ وَقَالُوا
فَمَا تَأْمُرُنَا قَالَ فَكُونُوا أَحْلَاسَ بِيُوتِكُمْ

2. Rasulullāh ﷺ also said: "Very near is the time when the best possessions of a muslim will be goats he will follow towards the mountain peaks and places where rain water fell, whereby he will seek to escape with his deen from the intrigues and trials of this world."

(Jam-ul Fawaaid, Bukhary, Abu Dawood, Nasai)

3. Rasulullāh ﷺ said regarding the time of trials and corruption, "Remain attached to the jamaat of muslims and their leader." Then he was asked: "And if they have no united front and no united leader?" He replied: "In that case remain aloof from all their divisions."

(Jam-ul Fawaaid, Bukhary, Muslim, Abu Dawood)

4. Rasulullāh ﷺ also said: "Remaining alone is better than to have an evil companion and a good companion is better than to be alone."

I seek refuge in Allah from Shaytaan the rejected one.

And Allah says in the Quran: "Moosa ؑ said: "O My Lord, I have no control over anyone except myself and my brother {Haroon ؑ} so separate us from the sinful evil doing people."

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يُوشِكُ أَنْ يَكُونَ خَيْرَ مَا لِي الْمُسْلِمِ
عَنْهُ يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ يَفْرُدُ بَيْنَهُ مِنَ الْفِتَنِ ۞

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فِي الْفِتَنِ تَلَزِمُ جَمَاعَةَ
الْمُسْلِمِينَ وَإِمَامَهُمْ قَبِيلَ فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ
قَالَ فَأَعْتَزِلْ تِلْكَ الْفِرْقَ كُلَّهَا ۞

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ الْوَحْدَةُ خَيْرٌ مِنْ جَلِيسِ
السُّوءِ وَأَجْلِيسِ الصَّالِحِ خَيْرٌ مِنَ الْوَحْدَةِ ۞

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۞

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرُقْ بَيْنَنَا وَبَيْنَ
الْقَوْمِ الْفَاسِقِينَ ۝

CONCERNING TRAVEL FOR SPECIAL PURPOSES

All praises are due to Allah Who has opened the mind's eyes of His friends through wisdom and various lessons learnt. And He has especially directed their energies towards observing His creation while being at home and on a journey and has blessed them with them taking lessons from what the eye sees. And we bear witness that there is no other being worthy of worship except Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is Allah's servant and messenger, the chosen one from among mankind. May Allah's choicest blessings and salutations descend upon him, his offspring and his companions. All those who follow his character and his pattern of life.

O muslims, verily Allah and the shariah has given permission for travelling and had ordered that it be undertaken if there is a need calling for it, which is obligatory or permissible. And the Shariah has laid down certain rules and also mention certain virtues of it.

In this regard Allah says: And whosoever leaves his house on a hijrat journey towards Allah and then death overtakes him, his reward shall be with Allah. "Verily Allah is Most Forgiving, Merciful."

Allah also says: "So whosoever of you is sick or on a journey, let him fast a number of other days at another time."

And Allah says: "And if you are sick or on a journey or one of you comes from having answered the call of nature or has been in contact with a woman, and you find no water, then take for yourself clean sand as purification (*tayammum*).

1. And Rasulullah ﷺ said: "Verily Allah revealed to me that whosoever sets forth in a path to seek knowledge for him I will ease the path towards paradise." (Baihaqi)

الخطبة الخامسة عشر في فضل السفر والعبادة

وبعض آدابها

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذي فتح بصائر أوليائه بالحكم والعبر واستخلص
همهم للشاهدة صنوعه في الحضر والسفر والاعتبار بما يقع عليه
البصر ونشهد أن لا إله إلا الله وحده لا شريك له ونشهد أن
محمدًا عبده ورسوله سيد البشر صلى الله عليه وعلى آله و
أصحابه المقربين في الأخلاق والسير وسلّم كثيرًا أما بعد
فإن الشرع قد أذن في السفر أو أمر به إذا دعا إليه مقتض
مباح أو واجب ووضع له مسائل وذكر له فضائل

فقد قال الله تعالى ومن يخرج من بيته مهاجرًا إلى الله ورسوله
شئ يدره الموت فقد وقع أجره على الله وكان الله غفورًا رحيمًا
وقال الله تعالى فمن كان منكم مريضًا أو على سفر فعدة من
أيام أخر وقال تعالى وإن كنتم مرضى أو على سفر إلى قول الله تعالى
فتيسروا صعيدًا طيبًا

وقال رسول الله صلى الله عليه وسلم إن الله أوحى إلى أنه من سلك مسلكًا
في طلب العلم سهلت له طريقًا إلى الجنة

2. And said Rasulallah ﷺ: "A person once set forth to visit his brother in another village. Allah posted an angel on his path who asked him:" Which way are you going?" He answered: "It is my intention to visit my brother in this village." The angel then inquired "Have you any other favour that you wish to be rewarded for?" He replied: "No, nothing except that I love him for the sake of Allah." The angel replied: "I am a messenger from Allah (to inform you)." "Verily Allah loves you in the same way that you love him for His sake."
(Muslim)
3. Rasulallah ﷺ said: "Travelling is a part of punishment, for it deprives one of his sleep, his food and his drink and thus when any one of you have fulfilled his need through his travel, let him hurry back to his family."
(Bukhary, Muslim)

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "And be not of those who set forth from their homes, boastfully to be seen of men and who prevent from the path of Allah and know that Allah is fully aware of their actions."

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِنَّ رَجُلًا زَارَ خَالَاهُ فِي قَرْيَةٍ أُخْرَى فَأَصَدَّ
اللَّهُ لَهُ عَلَى مَدْرَجَتِهِ مَلَكًا قَالَ آيْنَ تُرِيدُ قَالَ أُرِيدُ أَخَالَي فِي هَذِهِ الْقَرْيَةِ
قَالَ هَلْ لَكَ عَلَيْهِ مِنْ تَعَمَّةٍ تُرْبُّهَا قَالَ لِأَخِيرِ آتَى أَحَبَّتُهُ فِي اللَّهِ
قَالَ فَإِنِّي رَسُولُ اللَّهِ إِلَيْكَ يَا نَّ اللَّهُ قَدْ أَحْبَبَكَ كَمَا أَحَبَّتُهُ فِيهِ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ السَّفَرُ قُطْعَةٌ مِنَ الْعَذَابِ يَمْنَعُ أَحَدَكُمْ
نَوْمَهُ وَطَعَامَهُ وَشَرَابَهُ فَإِذَا أَقْضَى نَهْمَتَهُ مِنْ وَجْهِهِ فَلْيَعْجَلْ إِلَى
أَهْلِهِ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

فَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ
عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ

ON WITH-HOLDING ONESELF FROM UNLAWFUL SINGING AND LISTENING TO IT

All praises are due to Allah Who has prohibited us from places of amusement which pulls us towards sin and towards the forbidden acts.

We bear witness that there is no other being worthy of worship except Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is Allah's servant and messenger who has cleansed us from evils pertaining to pride and fame and has also saved us from temptations and calamities.

May Allah's peace and blessings descend upon him and his family and his companions by whom we seek perfection for ourselves and through whom we are justly proud. May these salutations be without number and unto eternity.

Verily there shall be no blame attached to these research scholars and jurists who went beyond the bounds of permissibility in their endeavors of singing in order to reach certain levels of spiritual development. But some of the general masses as well as some of the learned ones definitely went beyond the boundaries of permissibility following their own fancies and placed themselves in the line of destruction.

1. Rasulullah ﷺ said: "Singing creates hypocrisy in this heart just as water brings forth vegetations." (*Baihaqi*) And yet in spite of this saying of Rasulullah ﷺ these persons consider such a person as a saint.
2. Rasulullah ﷺ said: "Do not sell singing girls or purchase them, for price received is haraam." (*Ibn Majah*) In this regard the following verse was revealed: "And among men are those who buy amusement (Vain speech)."

الخطبة السادسة عشر في الردع عن الغناء
المحرم واستماعه
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي نَهَانَا عَنِ الْمَلَاحِي : الَّتِي تَجْرُؤُ عَلَى الْمَعَاصِي
وَالْمَنَاهِي ، وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشْهَدُ
أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ الَّذِي طَهَّرَنَا مِنَ
الْأَرْجَاسِ الْجَاهِلِيَّةِ مِنْهَا وَالْبَاهِيَّةِ وَنَجَّانَا مِنَ الْفِتَنِ وَالذَّوَاهِي
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى آلِهِ وَأَصْحَابِهِ الَّذِينَ تَسْتَكْبِلُ بِهِمْ
وَنُبَاهِي ، صَلَوةً وَسَلَامًا يُفَوِّتَانِ الْحَصْرَ وَالشَّاهِي أَمَّا بَعْدُ فَإِنَّ
الَّذِينَ وَقَفُوا دُونَ الْحُدُودِ فِي الْغِنَاءِ ، حَسَبَ مَا كَشَفَتْ عَنْهُ
الْخُطَاةُ ، الْمُحَقِّقُونَ مِنَ الْعَارِفِينَ وَالْفُقَهَاءِ ، لَا لَوْعَ عَلَيْهِمْ
وَالْعَنَاءُ ، لَكِنَّ كَثِيرًا مِنَ الْعَامَّةِ وَبَعْضًا مِنَ الْخَاصَّةِ قَدْ جَاوَزُوا مَا
إِلَى حَدِّ الْإِلْهَاءِ ، وَاتَّبَعُوا فِيهِ الْأَهْوَاءَ ، وَأَوْقَعُوا أَنْفُسَهُمْ فِي الدَّهْمَاءِ
وَلَمْ يَرَوْا أَنَّ مِثْلَ ذَلِكَ الْغِنَاءُ ،

كَمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْغِنَاءُ يُبْدِي الرِّفَاقَ فِي الْقَلْبِ
كَمَا يُبْدِي الْمَاءُ الزَّرْعَ وَمَعَ ذَلِكَ فَتَوَابِسُنْ يَفْعَلْ ذَلِكَ أَنْتَهُ
مِنَ الْأَوْلِيَاءِ ،

وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَتَّبِعُوا الْقَيْدَاتِ وَلَا
تَشْتَرَوْهُنَّ فَكُنْهُنَّ حَرَامٌ وَفِي مِثْلِ هَذَا أُتِرْتُ وَمِنَ النَّاسِ
مَنْ يَشْتَرِي لَهُوَ الْحَدِيثُ

3. Rasulullah ﷺ also said: "Allah has sent me as a mercy to the entire creation and a guidance unto them and my Lord has commanded me to destroy all musical instruments, flutes and idols and crosses and to destroy all the pagan customs of the days of ignorance." *(Ahmad)*

4. And Rasulullah ﷺ has mentioned of the signs of the coming of qiyaamat saying: "And among those signs is the appearance of singing girls and musical instruments." *(Tirmithi)*

I seek refuge in Allah from the rejected Shaytaan.

And Allah says: "Are you surprised at these talks and you laugh and do not cry and yet lift your heads in pride."

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِنَّ اللَّهَ بَعَثَنِي رَحْمَةً لِّلْعَالَمِينَ
وَهُدًى لِّلْعَالَمِينَ وَأَمَرَنِي رَبِّي عَزَّ وَجَلَّ بِسَحْقِ الْمَعَارِيفِ
وَالْمَزَامِيرِ وَالْأَوْثَانِ وَالصَّلِيبِ وَأَمْرٍ الْجَاهِلِيَّةِ الْحَدِيثِ ۞

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فِي أَشْرَاطِ السَّاعَةِ وَظَهَرَتِ
الْقِيَمَاتُ وَالْمَعَارِيفُ الْحَدِيثُ ۞

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۞

أَقِمْنَ هَذَا الْحَدِيثَ تَعَجُّبُونَ وَتَضْحَكُونَ وَلَا تَبْكُونَ
وَأَنْتُمْ سَامِدُونَ ۞

ON ENJOINING GOOD AND FORBIDDING EVIL FOR THOSE WHO ARE ABLE TO DO SO

All praises are due to Allah Who has made the enjoining of good and the forbidding of evil one of the most important aspects of deen and for this purpose, He has sent the messengers. And I bear witness that there is no other being worthy of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, who had delivered that which was revealed to him from his Lord, the Lord of the Universe. May the peace and blessings of Allah be upon him and his family and his companions, who openly expressed the truth and in the affairs of Allah did not fear any rebuke or blame from any of those who blame and rebuke.

Verily Allah says: "Let there be among you a group of people who invite towards goodness, who enjoy the doing of good and forbid the doing of evil and these are those who will be successful."

And Allah says: "Why do not the Allah—fearing and the (rabbis) learned ones forbid them from their evil talks and eating unlawful wealth? evil is that in which they indulge."

1. Rasulullāh ﷺ said: "Whoever of you sees an evil act being committed, let him stop it with his hands and if he is unable to do so, let him change it with his tongue and if he had not the power to do so, then let him detest it with his heart, and this latter line of action is the lowest form of Imaan." (*Muslim*)
2. Rasulullāh ﷺ also said: "In every community wherein there is a man who commits evil deeds and while they are able to stop him from such deeds, they refrain from prohibiting him from such deeds, then before they die Allah will inflict upon them a harsh punishment because of him."

(*Abu Dawood, Ibn Majah*)

الْخُطْبَةُ السَّابِعَةُ عَشْرُ فِي الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ
عَنِ الْمُنْكَرِ بِشَرْطِ الْقُدْرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَحْمَدُ لِلَّهِ الَّذِي جَعَلَ الْأَمْرَ بِالْمَعْرُوفِ وَالنَّهْيَ عَنِ الْمُنْكَرِ
الْقُطْبَ الْأَعْظَمَ فِي الدِّينِ وَبَعَثَ لَهُ النَّبِيِّينَ أَجْمَعِينَ ، وَأَشْهَدُ
أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ الَّذِي بَلَغَ مَا أُزِيلَ إِلَيْهِ مِنْ رَبِّهِ وَرَبِّ
الْعَالَمِينَ ، صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ الَّذِينَ كَانُوا يُصَدِّقُونَ
بِالْحَقِّ وَلَا يَخَافُونَ فِي اللَّهِ لَوْمَةً لَآئِمِينَ ، أَمَا بَعْدُ فَقَدْ قَالَ اللَّهُ
وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ
عَنِ الْمُنْكَرِ ، وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ، بَوَقَالَ تَعَالَى لَوْلَا يَنْهَاهُمْ
الرَّبَّانِيُّونَ وَالْأَجْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ لَبِئْسَ مَا
كَانُوا يَصْنَعُونَ ،

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ رَأَى مِنْكُمْ مُنْكَرًا
فَلْيَغَيِّرْهُ بِيَدِهِ ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ ، فَإِنْ لَمْ يَسْتَطِعْ
فَبِقَلْبِهِ ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ ،

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَا مِنْ رَجُلٍ يَكُونُ فِي مَرْيَعَةٍ فِيهِمْ
بِالْمَعَاصِي يَقْدِرُونَ عَلَى أَنْ يُغَيِّرُوا عَلَيْهِ وَلَا يَغَيِّرُونَ إِلَّا أَصَابَهُمُ
اللَّهُ مِنْهُ بِعِقَابٍ قَبْلَ أَنْ يَمُوتُوا ،

3. Rasulullah ﷺ also said: "When a sin has been committed on earth, then he who witnessed it and disliked and detested it, shall be as if he had been absent when it was done; and the one who was absent when it was committed but is pleased with it shall be as if he was present when it was committed.

(Abu Dawood)

4. Rasulullah ﷺ also said: "Allah revealed to Jibreel: "Go and turn such an such a town upside-down upon its inhabitants." Jibreel remarked; "O my Lord, in that town there is one who has not disobeyed you not even for as long as a twinkling of an eye."Allah replied: "Overturn that town upon him and all of them, for his face never changed colour in dissatisfaction at their deeds for my sake."

(Baihaqi)

I seek refuge in Allah from Shaytaan the accursed.

And Allah says: "O Muhammad ﷺ keep to forgiveness enjoy goodness and turn away from the ignorant ones."

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِذَا عَمِلْتَ الْخَطِيئَةَ فِي الْأَرْضِ مَنْ
شَهِدَهَا فَكِرْهَا كَانَ كَمَنْ غَابَ عَنْهَا وَمَنْ غَابَ فَرَضِيهَا كَانَ
كَمَنْ شَهِدَهَا.

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى جِبْرِئِيلَ
عَلَيْهِ السَّلَامُ أَنْ أَقْبَلْ مَدِينَةَ كَذَا أَوْ كَذَا أَبَاهَا فَقَالَ يَا رَبِّ إِنَّ
فِيهِمْ عَبْدًا كُفُلَانًا لَمْ يَعْصِكَ طَرْفَةَ عَيْنٍ قَالَ فَقَالَ أَقْبَلْهَا
عَلَيْهِ وَعَلَيْهِمْ فَإِنَّ وَجْهَهُ لَمْ يَتَمَعَّرْ فِي سَاعَةٍ قَطًّا.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ○

ON THE ETIQUETTES OF SOCIETY WITH RASULULLAH'S ﷺ MANNER AS ITS BASIS

All praises are due to Allah Who created everything in perfection and He endowed His messenger with the best character in finest form and He purified his attributes and chose him as his chosen one and beloved. And He granted others the ability to emulate his ways, for those who intended to be beautified thereby and He deprived those from following his ways who desired to destroy himself.

I bear witness that there is no other being worthy of worship except Allah alone, without any partner or associate and I bear witness that Nabi Muhammad ﷺ is his chosen messenger and servant who had been sent to teach the best of character. May Allah's chosen and choicest blessings be upon him, his family and his companions, who had taught and cultured the people from all various parts of the world.

Thereafter, here are a few of the social manners of Rasulullah ﷺ. So that member of his flock may follow and thereby gain good reward from them:

1. Rasulullah ﷺ was the best, the most generous and the bravest of all people. *(Bukhary, Muslim)*
2. Rasulullah ﷺ never ever lifted his hands to hand out beating upon anything, not to a woman, nor a slave, except when he fought in the path of Allah. *(Muslim)*
3. Rasulullah ﷺ was never obscene in speech nor indecent and neither was he loudmouthed in the bazaars. He did not repay evil with evil but instead he forgave and overlooked. *(Tirmithi)*

الخطبة الثامنة عشر في آداب معاشرته وكون الأخلاق النبوية

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ كُلَّ شَيْءٍ فَأَحْسَنَ خَلْقَهُ وَتَرْتِيبَهُ وَأَدَبَ بِنَبِيِّهِ
مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَحْسَنَ تَأْدِيبَهُ، وَرَزَقَنِي أَوْصَافَهُ وَأَخْلَاقَهُ
فَأَتَّخَذَ صِفَتَهُ وَجَبِيَّةً، وَوَقَّفَ لِلْإِقْتِدَاءِ بِهِ مَنْ أَرَادَ تَهْدِيَّتَهُ، وَ
حَرَمَ عَنِ التَّخَلُّقِ بِأَخْلَاقِهِ مَنْ أَرَادَ تَحْيِيَّتَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدًا وَرَسُولَهُ
الَّذِي بُعِثَ لِيَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ، صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ
الَّذِينَ هَدَى بَنُو آهْلِ الْأَقْطَارِ وَالْأَفَاقِ، أَمَا بَعْدُ فَهَذِهِ جُمْلَةُ سَيْرَةٍ
مِنْ حُسْنِ مُعَاشَرَتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَتَقْتَفِي بِهِ أُمَّتُهُ وَتَحُوزَ
التَّعَمُّقَ

فَكَرَّضَ اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ النَّاسِ وَأَجْوَدَ النَّاسِ وَأَشَجَّ النَّاسِ
وَمَا ضَرَبَ عَلَيْهِ

الصَّلَاةُ وَالسَّلَامُ شَيْئًا قَطْرِيَّةً وَلَا امْرَأَةً وَلَا خَادِمًا مَالًا أَنْ يُجَاهِدَ
فِي سَبِيلِ اللَّهِ وَلَوْ كُنَّ

عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فَاجْشًا وَلَا مُتَفَحِّشًا وَلَا سَخَابًا فِي الْأَسْوَاقِ وَلَا يَجْزِي
بِالسَّبِيئَةِ السَّبِيئَةَ وَلَكِنْ يَعْفُو وَيَصْفَحُ

4. Rasulallah ﷺ used to visit the sick, attend the funerals of the deceased and even accepted the invitations of slaves.
(Ibn Majah)
5. He used to mend his own sandals, sew his own clothes, he used to do his own domestic work, clean his clothing, milk his goats and attended to his personal needs. *(Tirmithi)*
6. It was his habit to remain silent for long periods of time."
(Sharhus Sunnah)
7. Anas ؓ says: "I served Rasulallah ﷺ for twenty years. During this period he never used to say: "Oof" (by way of expressing disgust or rebuke) and never did he ever ask me: "Why did you do that?" or "Why did you not do that?"
(Bukhary, Muslim)
8. Once Rasulallah ﷺ was told: "O messenger of Allah, curse the polytheist." He replied: "I have not been sent to curse I have only been sent as a mercy to all."
(Muslim)
9. Rasulallah ﷺ was more modest than a virgin in her private secluded space. When he was displeased with anything we would perceive it from the expression of his face.*(Bukhary)*
More details of his character are found in the books of hadeeth.

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "Verily indeed you (O Muhammad) are upon you the most noble character."

وَكَانَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَعُودُ الْمَرِيضَ وَيَتَّبِعُ الْجَنَازَةَ وَ يُجِيبُ
دَعْوَةَ الْمُنْلُوكِ الْحَدِيثُ

وَكَانَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَخْصِفُ نَعْلَهُ وَيَخِيْطُ تَوْبَهُ وَيَعْمَلُ فِي بَيْتِهِ
وَيُقِلُّ تَوْبَهُ وَيَحْلُبُ شَاتَهُ وَيَخْدِمُ نَفْسَهُ ۞

وَكَانَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ طَوِيلَ الصَّمْتِ ۞

وَقَالَ أَنَسُ خَدَمْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ سِنِينَ فَمَا
قَالَ لِي أَفٍ وَلَا لَمْ صَنَعْتُ وَلَا آلا صَنَعْتُ

وَقِيلَ يَا رَسُولَ اللَّهِ ادْعُ عَلَيَّ الْمَشْرِكِينَ قَالَ إِنِّي لَمْ أُبْعَثْ لِعَانَاوٍ
إِنَّمَا بُعِثْتُ رَحْمَةً ۞

وَكَانَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَشَدَّ حَيَاءً مِنَ الْعَدْنِ رَأَى فِي خَدْرِهَا قَاذًا
رَأَى شَيْئًا يَكْرَهُهُ عَرَفْنَاهُ فِي وَجْهِهِ وَتَمَامُهُ فِي كِتَابِ الْحَدِيثِ ۞

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۞

وَإِنَّكَ لَعَلَى خَلْقٍ عَظِيمٍ ۞

RECTIFICATION OF THE SPIRITUAL SELF

All praises are due to Allah, Who is All informed of even the most concealed and secretive of intentions, Who is the Knower of the mind's perception, is the Director of the hearts (of men) and the Forgiver of sins. I testify that there is no deity besides Allah alone, Who has no partner. I also testify that our leader, Muhammad ﷺ, His servant and messenger is the leader of all the prophets, that he has encompassed the entire *Deen* (Religion of Islām) and that he is to terminate the strength of the apostates.

May an abundance of Allah's salutations and blessings be upon him and his noble and pure family.

Indeed, rectification of the internal and spiritual self is the pillar to reform one's external self. This is extracted from the teachings of the Qur'ān and Sunnah (life pattern) of him who was the messenger to man and jinn. Indeed Allah says "Rather say — We have submitted ourselves". Allah also says "Indeed it is not the eyes (senses - that are blind to realities) but the hearts in the breast of men have failed to take consideration." In other similar verses, Allah says "We swear by the soul and He Who has fashioned it, Who has also inspired it to its evil or piety. Surely, successful has been the individual who has purified it and failure is the lot of him who has destroyed it (its pure attribute - by sin).

1. Rasulullāh ﷺ said: "Indeed, there is a piece of flesh in the body, when it is in order, the entire body remains in order and when it is corrupted, the entire body becomes corrupt. Know well! It is the heart. *(Bukhāri and Muslim)*
2. Rasulullāh ﷺ said to Wabisa ؓ "You have come questioning about virtue and sin". He answered "Yes". Rasulullāh ﷺ then clenched his fingers and struck his (Wabisa's) chest with them saying thrice to him. "Question your soul, question your heart. Virtue is that to which your soul and heart finds contentment. Sin is that which disturbs your soul and excites your consciousness, even though people counsel you (to the contrary)." *(Ahmad and Daarimi)*

الخطبة التاسعة عشر في إصلاح الباطن

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَحْمَدُ لِلَّهِ الْمُطَّلِعِ عَلَى حَقَائِقِ التَّوَكُّلِ الْعَالِمِ بِمَكْتُوباتِ الضَّمَائِرِ
مُقَلِّبِ الْقُلُوبِ، وَغَفَّارِ الذُّنُوبِ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا
شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ سَيِّدَ الْمُرْسَلِينَ،
وَجَامِعُ سَبِيلِ الدِّينِ، وَقَاطِعُ دَائِرِ الْمُنْجِدِينَ، صَلَّى اللَّهُ عَلَيْهِ وَعَلَى
إِلِهِ الطَّيِّبِينَ الظَّاهِرِينَ، وَسَلَّمَ كَثِيرًا، أَمَا بَعْدُ فَإِنَّ تَوْضِيعَ التَّوَكُّلِ
وَعَامَّةَ إِصْلَاحِ الظَّوَاهِرِ مِمَّا نَطَقَ بِهِ الْقُرْآنُ، وَسُئِلَ رَسُولُ الْإِنْسِ
وَالْجِبَانِ، فَقَدْ قَالَ اللَّهُ تَعَالَى وَلَكِنْ قُولُوا أَسْلَمْنَا وَقَالَ تَعَالَى فَإِنَّهَا
لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ، وَقَالَ تَعَالَى
وَنَفْسٍ وَمَا سَوَّاهَا، فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا، قَدْ أَفْلَحَ مَنْ زَكَّاهَا
وَقَدْ خَابَ مَنْ دَسَّاهَا، وَغَيْرُهَا مِنَ الْآيَاتِ؛

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِنِّ فِي الْجَسَدِ مُضْغَةٌ إِذَا صَلَّيْتَ
صَلَّاهُ الْجَسَدُ كُلُّهُ وَإِذَا قَسَدْتَ قَسَدَ الْجَسَدِ كُلُّهُ الْآدَمِيُّ الْقَلْبُ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لِيُؤَبِّصَةَ جِئْتُ تَسْأَلُ عَنِ الْبِرِّ وَالْإِلْتِمَاعِ قَالَ نَعَمْ
فَجَمْعُ أَصَابِعِهِ فَضَرْبُهَا صَدْرَهُ وَقَالَ اسْتَفْتَيْتَ نَفْسَكَ، اسْتَفْتَيْتَ قَلْبَكَ،
ثَلَاثًا الْبِرُّ مَا أَطْمَأَنَّتَ إِلَيْهِ النَّفْسُ وَأَطْمَأَنَّ إِلَيْهِ الْقَلْبُ وَالْإِلْتِمَاعُ مَا حَاكَ فِي
النَّفْسِ وَ تَرَدَّدَ فِي الصَّدْرِ وَإِنْ أَفْطَاكَ النَّاسُ،

3. Rasulullāh ﷺ said: "Deeds are judged in accordance to the intentions for which they were made. (*Bukhāri and Muslim*)
4. Rasulullāh ﷺ said: "Some people would be of those who perform Salāh, kept fast, performed the Haj and Umrah, etc., Rasulullāh ﷺ mentioned all the divisions of virtue), but (Du'a to his other misdeeds) he will not be rewarded on the Day of Qiyamah except to the extent and size of his intelligence (i.e., in his correct belief about Allah). (*Baihaqi*)
5. Rasulullāh ﷺ "The inhabitants of the sky (i.e., the angels) will respectively (when the souls of believers and disbelievers are uplifted to it) say: "A good soul" and "An evil soul". (*Musnad of Imām Ahmed*)
6. Rasulullāh ﷺ said: "The angels of death (would) likewise say "O pure soul" or "O Evil soul"

I seek refuge with Allah from Shaytaan, the accursed.

Allah says: "Indeed in that (the issue mentioned in Surah Qaaf pertaining to the Qur'ān, death, the hereafter, the creations of the heavens and earth, the rains and crops, the various prophets, the creation of man, etc.), there exist a reminder for those who have a (perceptive) heart or attentively listen (and evaluate) the truth and testify (to the power of Allah).

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ ۖ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِنَّ الرَّجُلَ لَيَكُونُ مِنْ أَهْلِ الصَّلَاةِ وَالصُّومِ وَالزَّكَاةِ وَالْحَجِّ وَالْعُمْرَةِ حَتَّى ذَكَرَ سَهْمَ الْخَيْرِ كُلِّهَا وَمَا يَجْزِي يَوْمَ الْقِيَامَةِ إِلَّا بِقَدْرِ عَقْلِهِ ۖ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَقُولُ أَهْلُ السَّمَاءِ رُوحٌ طَيِّبَةٌ وَيَقُولُ أَهْلُ السَّمَاءِ رُوحٌ حَيِّثَةٌ ۖ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَقُولُ مَلَكَ الْمَوْتِ آيَتُهَا النَّفْسُ الطَّيِّبَةُ وَيَقُولُ آيَتُهَا النَّفْسُ الْخَبِيثَةُ ۖ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۖ

إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

REFORMING THE CHARACTER

All praises are due to Allah Who has beautified the form of man through granting unto him the best standing and size. And He has protected him against becoming overgrown and against being underdeveloped in his shape and size. And He has made the beautification of man's character subject to his great efforts and He has encouraged man towards adorning his character through injunctions from Himself and warnings.

We bear witness that there is none of worship except Allah alone, without any associate or partner and we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, from whose forehead the rays of prophethood shone forth. And the reality of truth could be observed from his character and his prophecies.

May Allah's choicest blessings be upon him and his family and his companions who purified Islam from the darkness of Kufr. They completely uprooted all falsehood and became completely unaffected by falsehood, the little and the much thereof.

Thereafter, O muslim! Verily good character is a special quality of him who is the leader of all the prophets ﷺ. And it is the best of deeds of the Siddeeqs—the truthful ones. And bad character is an evil which removes one from nearness to Allah; the Lord of all. It diverts its perpetrator towards the ranks of the Shaytaans. It is as Allah says: "Successful indeed is that one who purifies his soul and a failure is he who corrupts or spoils it."

1. Rasulullah ﷺ said: "Verily the heaviest thing to be placed in a believer scan of deeds on the day of Qiyaamah will be good character. And Allah greatly dislikes an obscene person."

(Tirmithi)

2. Rasulullah ﷺ also said: "Verily, through good character, a believer attains the rank of a person standing in ibadah throughout the night and also fasting throughout the day."

(Abu Dawood)

الخطبة العشرون^(١٠) في تهذيب الأخلاق

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي زَيَّنَ صُورَةَ الْإِنْسَانِ بِحُسْنِ تَقْوِيمِهِ وَ تَقْدِيرِهِ * وَ
حَرَسَهُ مِنَ الزِّيَادَةِ وَالنَّقْصَانِ فِي شَكْلِهِ وَمَقَادِيرِهِ وَقَوَّضَ تَحْسِينَ الْأَخْلَاقِ
إِلَى اجْتِهَادِ الْعَبْدِ وَتَشْمِيرِهِ * اسْتَحْتَشَهُ عَلَى تَهْذِيبِهِ بِتَخْوِيفِهِ وَتَحْنِيطِهِ *

وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ الَّذِي كَانَ يُلُوحُ أَنْوَارُ النُّبُوَّةِ مِنْ بَيْنِ أَسَارِيرِهَا
وَيَسْتَشْرِفُ حَقِيقَةَ الْحَقِّ مِنْ مَحَايِلِهِ وَبَيَاسِيرِهِ *

صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ الَّذِينَ ظَهَرُوا وَاجَهَ الْإِسْلَامِ مِنْ ظُلْمَةِ الْكُفْرِ
دِيَارِ جِبْرِ * وَحَسَّوْا مَادَّةَ الْبَاطِلِ فَلَمْ يَتَنَّ سُمُورًا يَقْبَلِيهِ وَلَا يَكْثِيرُهُ *

أَتَابَعُوا فَالْخُلُقُ الْحَسَنُ صِفَةُ سَيِّدِ الْمُرْسَلِينَ * وَأَفْضَلُ عَمَالِ الصِّدِّيقِينَ
وَالْأَخْلَاقُ السَّيِّئَةُ هِيَ الْحَبَائِثُ الْمُبْعَدَةُ عَنْ جَوَارِسَاتِ الْعَالَمِينَ *
الْمُنْخَرَقَةُ بِصَاحِبِهَا فِي سَلَكِ الشَّيَاطِينِ كَمَا قَالَ اللَّهُ تَعَالَى قَدْ أَفْلَحَ مَنْ
زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا *

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَثْقَلَ شَيْءٍ يُوَضَّعُ فِي مِيزَانِ
الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ خُلُقٌ حَسَنٌ وَإِنَّ اللَّهَ يُبْغِضُ الْفَاحِشَ الْبَدِيئِي *

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِنَّ الْمُؤْمِنَ لَيُدْرِكُ بِحُسْنِ خُلُقِهِ
دَرَجَةَ قَارِئِ اللَّيْلِ وَصَائِمِ النَّهَارِ *

3. Rasulallah ﷺ also said: "The person who mixes with people and tolerates their harm with patience is better than him who does not mix with people and does not tolerate their harm towards him."
(Tirmithi, Ibn Majah)

4. Rasulallah ﷺ also said: "The believer with the most complete faith is the one with the best character."
(Abu Dawood, Daarmy)

I seek refuge in Allah from Shaytaan, the accursed.

And Allah says: "And avoid all outward sins as well as secret sins. Verily those who commit sins, will soon be rewarded (punished) for the sins they committed."

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ الَّذِي يُخَالِطُ النَّاسَ وَيَصْبِرُ عَلَى
آذَاهُمْ أَفْضَلُ مِنَ الَّذِي لَا يَخَالِطُ وَلَا يَصْبِرُ عَلَى آذَاهُمْ،

قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا،

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ،

وَذَرُوا ظَاهِرَ الْأَشْمِ وَبَاطِنَهُ، إِنَّ الَّذِينَ يَكْسِبُونَ الْأَشْمَ سَيُجْزَوْنَ
بِمَا كَانُوا يَفْتَرُونَ ○

SUBJUGATION OF THE TWO MAJOR PASSIONS

All praises are due to Allah Who has taken upon Himself the responsibility of protecting His servants in all his arrivals and movements and He is the One Who feeds and gives him to drink and the protects him against destruction and guards him. And He preserves him with food and drink from that which causes his destruction. And He enables him to be satisfied with little food and through that destroys his passions and saves him from the evils of his passions and lusts and then he will worship his Lord and fear Him.

And we bear witness that there is none worthy of worship except Allah alone, without any associate or partner and we bear witness that Sayeduna Muhammad ﷺ is Allah's servant and His messenger and His chosen prophet. May Allah's choicest blessings be upon him and pious offspring and relatives and upon the chosen ones from among his companions and those who followed them.

Verily the most feared of the passions and lusts is the passion of the stomach and the private parts. O people, fear Allah, fear Allah that you do not commit excesses in these two. For verily Allah has said: "Eat, and drink and do not waste for verily Allah does not love those who waste."

And Allah says: "Verily those who unjustly devour the possessions of the orphans, they only devour fire (of hell) in their bellies."

And Allah says: "And you devour inheritance—all with greed."

And Allah says: "And do not come near to adultery, for it is a shameful deed and an evil opening the road (to other evils)."

And Allah says: "Do you men come to other men from this world (leaving aside women?)"

And Rasulullah ﷺ said: "I have not left any trial more harmful to the men than the trial of women"

And Rasulullah ﷺ said to Sayeduna Ali ؑ: "O Ali, do not follow up one look with another glance, for the first one is for you and not the second glance."

الخطبة الحادية والعشرون في كسر الشهوتين

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله المتكفل بحفظ عبده في جميع مواردِه ومجاريه؛ فهو الذي يطعمه ويسقيه، ويحفظه من الهلاك ويحييه، ويحرسه بالطعام والشراب عما يهلكه ويرزقه، ويمسكه من القناعة بقليل القوت فيكسر به شهوة النفس التي تعاديه، ويدفع شرها نحو عبده وربه ويتقيه،

وشهد أن لا إله إلا الله وحده لا شريك له، وشهد أن سيدنا ومولانا محمدا عبده ورسوله العبدية، ونبهه الوجهية، صلى الله عليه وعلى الأبرار من عترته وأقربيه والأخيار من صحابته وتابعيه،

أما بعد فإن أخو الشهوات شهوة البطر والفرج فالله الله أن تغلوا فيهما فقد قال الله تعالى كلوا واشربوا ولا تسرفوا إنه لا يحب المسرفين،

وقال تعالى إن الذين يأكلون أموال اليتيم ظلما إنما يأكلون في بطونهم نارا، وقال تعالى وتأكلون التراث أكلا لما،

وقال تعالى ولا تقربوا الزنى إنه كان فاحشة وساء سبيلا،

وقال الله تعالى أتاتون القرآن من العلمين،

وقال رسول الله صلى الله عليه وسلم ما تركت بعدى فتنة أضرع على الرجال من النساء،

وقال عليه الصلوة والسلام لعلي يا علي لا تتبع النظرة النظرة فإن لك الأولى وليس لك الآخرة،

And Rasulullāh ﷺ heard a man burping and said to him: "Reform from burping by eating less for on the Day of Qiyaamat those who will be most hungry will be those who were most satiated and filled to capacity."
(Sharhus Sunnah)

O brothers, know that just as extravagance is blameworthy and condemned in the case of these two passions, in that Allah's rights are neglected by being too much involved with these passions, so also is the excessive diminishing of these passions also condemned because through it the rights of the 'self' or the rights of the family is neglected.

And Rasulullāh ﷺ said: "Verily your wife has a right over you and the one visiting you has a right over you and your body also has a right over you."

I seek refuge in Allah from Shaytaan, the accursed.

Allah says: "And Allah desires that He should accept your repentance And those who follow their passions desire that you should turn away (from Him), far far away."
(Surah 4:27)

وَسَمِعَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ رَجُلًا يَتَجَشَّأُ فَقَالَ أَفَصِرُ مِنْ جُشَاءِكَ فَإِنَّ
أَطْوَلَ النَّاسِ جُوعًا يَوْمَ الْقِيَامَةِ أَطْوَلُهُمْ شَبَعًا فِي الدُّنْيَا؛

وَأَعْلَمُوا أَنَّهُ كَمَا أَيَّدُمُ الرِّقَاطِي هَاتَيْنِ الشَّهَوَتَيْنِ حَيْثُ يَحْتَلُّ بِهِ
حَقُّوقُ اللَّهِ بِالْإِنْهَمَاكِ فِيهِمَا كَذَلِكَ يَدُمُ التَّفْرِيطُ فِيهِمَا حَيْثُ يَفُوتُ
بِهِ حَقُّ النَّفْسِ أَوْ حَقُّ الْأَهْلِ

كَمَا قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فَإِنَّ لَزُوجِكَ عَلَيْكَ حَقًّا وَلِزُورِكَ
عَلَيْكَ حَقًّا وَلِجَسَدِكَ عَلَيْكَ حَقًّا
أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

وَاللَّهُ يُرِيدُ أَنْ تَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِي لَا يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا
مِيلًا عَظِيمًا

CONCERNING WATCHING ONE'S TONGUE

All praises are due to Allah Who has created mankind most beautifully and fashioned him. And He granted man's heart the treasures of knowledge and perfected it. And He blessed him with a tongue with which he interprets what the heart hides and what the heart thinks. And we bear witness that there is none worthy of worship except Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is the servant and messenger of Allah whom He has honoured and granted respect, the prophet, whom He sent with the Qur'an, which He revealed. May Allah's choicest blessings and salutations be upon him, his family and his companions for as long as a man may recite takbeer and tahleel.

Thereafter, O muslims, verily the size of the tongue is small but the wound it creates is very big. For this reason, the Shariah praised the virtue of silence and encouraged it except in cases of uttering the truth.

1. Rasulullah ﷺ said: "Whosoever guarantees me the safety of that which lies between his lips (i.e., the tongue) and that which lies between his legs (i.e., his private parts) to him I give the guarantee of paradise." *(Bukhary)*
2. Rasulullah ﷺ also said: "To swear at a muslim is impiety and to fight with him with the aim of killing him is unbelief."
3. Rasulullah ﷺ said: "A slanderer will not enter paradise (except after being punished)."
4. Rasulullah ﷺ also said: "Verily truthfulness is a virtue. Virtue leads to paradise, while falsehood is a sin and leads to the fire." *(Muslim)*

الْحُطْبَةُ الثَّانِيَّةُ وَالْعَشْرُونَ فِي حِفْظِ اللِّسَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اَلْحَمْدُ لِلّٰهِ الَّذِي اَحْسَنَ خَلْقَ الْاِنْسَانِ وَعَدَلَهُ ، وَاَقَاضَ عَلٰى قَلْبِهِ
خَزَائِنَ الْعُلُوْمِ فَاقَمَلَهُ ثُمَّ اَمَدَهُ بِلِسَانٍ يُتَرَجَّمُ بِهِ عَمَّا حَوَاهُ الْقَلْبُ وَعَقَلَهُ
وَيَكْشِفُ عَنْهُ سِتْرَهُ الَّذِي اَسْأَلُهُ وَاَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ
لَهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ الَّذِي اَكْرَمَهُ وَبَجَلَهُ ، وَبَدَيْتُهُ الَّذِي
اَرْسَلَهُ بِكِتَابٍ اَنْزَلَهُ ، صَلَّى اللّٰهُ عَلَيْهِ وَعَلٰى اٰلِهِ وَاَصْحَابِهِ مَا كَبَّرَ اللّٰهُ عَبْدُ
وَهَلَّلَهُ ،

اَمَّا بَعْدُ فَاِنَّ اللِّسَانَ جُرْمُهُ صَغِيرٌ وَجُرْمُهُ كَبِيرٌ ، فَلِذَلِكَ مَدَحَ الشَّرْحُ الصَّمْتَ
وَحَقَّ عَلَيْهِ الْاِلْبَاحُ

فَقَالَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ يَضْمَنُ لِي مَا بَيْنَ لِحْيَتَيْهِ وَمَا بَيْنَ رِجْلَيْهِ
اَضْمَنَ لِي الْجَنَّةَ ،

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ سَبَابُ الْمُسْلِمِ فُسُوْقٌ وَقَتَالُهُ كُفْرٌ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لَا يَدْخُلُ الْجَنَّةَ مَن تَنَاطَلَتْ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ اِنَّ الصَّدَقَ بَرْوَانَ الْبِرِّ يَهْدِي إِلَى الْجَنَّةِ وَاِنَّ
الْكُذْبَ فُجُورَانَ الْفُجُورِ يَهْدِي إِلَى النَّارِ

5. And Rasulullah ﷺ said: "Do You know waht is backbiting?" The companions replied: "Allah and His messenger know best" Then he said: "It is that you mention something about your brother which he deslikes. "Then it was asked: "What is the position if that which I mention about my brother is really in him?" He replied: "In that case you have really backbited him, for if that which you mentioned is not in him, you have in fact slandered him." (Muslim)
6. Rasulullah ﷺ also said: "He who observes silence will be safe." (Ahmad, Tirmithi, Daarmy, Baihaqi)
7. Rasulullah ﷺ also said: "The beauty of a person's Islam is to discard those things which do not concern him." (Malik, Ibn Majah, Ahmad)
8. Rasulullah ﷺ said: "He who is two faced in this world will on the day of Qiyaamat have a tongue of fire."
9. Rasulullah ﷺ also said: The person who degrades a person for a sin of which he had repented, will not die until he commits the same sin." (Tirmithi)
10. He also said: "Do not display pleasure at your brother's misfortune or else Allah will shower His blessings upon him and involve you in misfortunes." (Tirmithi)
11. Rasulullah ﷺ also said: "When a *faasiq* (evildoer) is being praised Allah becomes angry and the throne of Allah trembles." (Baihaqi)

I seek refuge in Allah from Shaytaan the accursed.

And Allah says: "Never does a man utter a word except that there is a guard ready at hand (to record it)."

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ اتَدْرُونَ مَا الْغَيْبَةُ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ
قَالَ ذِكْرُكَ أَخَاكَ بِمَا كَرِهْتَ قِيلَ كَفَرَايَتُ إِنْ كَانَ فِي أَخِي مَا أَقُولُ قَالَ إِنْ كَانَ
فِيهِ مَا أَتَقُولُ فَقَدْ اخْتَبَتَهُ وَإِنْ لَمْ يَكُنْ فِيهِ مَا أَتَقُولُ فَقَدْ بَهَّتَهُ.

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَنْ صَمَتَ نَجَا.

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَنْ حُسِنَ إِسْلَامُهُ الرِّمَاءُ تَرَكَهُ مَا لَا يَعْنِيهِ.

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَنْ كَانَ ذَا وَجْهَيْنِ فِي الدُّنْيَا كَانَ لَهُ يَوْمَ
الْقِيَامَةِ لِسَانٌ مِنْ نَارٍ.

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَنْ عَيَّرَ أَخَاهُ بِذَنْبٍ لَمْ يَمُتْ حَتَّى يَعْمَلَهُ
يَعْنِي مَنْ عَمِلَ قَدْ تَابَ مِنْهُ.

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لَا تَطْهَرِ السَّمَاةَ لِأَخِيكَ. فَيَرْحَمُهُ اللَّهُ
وَيَبْتَلِيكَ.

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِذَا مَدِحَ الْفَاسِقُ غَضِبَ الرَّبُّ تَعَالَى
وَأَهْتَزَلَهُ الْعَرْشُ.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ۝

THE CONDEMNATION OF ANGER, HATRED AND JEALOUSY

All praises be to Allah, Whose pardon and mercy is not hoped except by those having full hope. And no one fears His wrath and His authority except him who truly fears. And He has saddled his servants with passions and desires and has commanded them to abstain from these. And He has tested them with anger and He order them to subdue their anger in cases where anger besets them.

I bear witness that there is none worthy of worship except Allah alone, without any partner or associate. And I bear witness that Sayeduna Muhammad ﷺ is His chosen servant and messenger, the one under whose banner all the prophets will march. May Allah's choicest blessings descend upon him, his family, and in such numbers of all that existed in the past and what will exist in future for through his blessings both the former generations and the later generations receive the bounties of Allah.

After this, O muslims, Verily anger without due cause and its subsequent results of hatred and jealousy are things that destroyed many peoples. And in condemnation thereof Allah has said in the Quran: "When those who disbelieved had set up in their hearts zealotry, the zealotry of the age of ignorance, then Allah sent down His peace and tranquility upon His messenger and the believers and imposed upon them the testification to piety, for they were most worthy of it. And Allah is aware of all things."

In another verse Allah says: "And let not hatred of a people induce you to deal unjustly, deal justly. That is nearer to piety."

And Allah says: "Say..... I seek refuge in the lord of the daybreak..... from the jealous one when he practises his jealousy."

1. A certain Sahabi once asked for some advice and Rasulullah ﷺ advised him: "Do not become angry." The same Sahabi repeated his question and again Rasulullah ﷺ told him: "Do not become angry."
(Bukhary)

الخطبة الثالثة والعشرون في ذم الغضب والحقد والحسد

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذي لا يعجل على عقوبته ورحمته إلا التاجون ولا يحذر سوء
غضبه وسطوته إلا المخافون، الذي سلك على عباده الشهوات
وأمرهم بترك ما يشتهون، وابتلاهم بالغضب وكلفهم كظم العيظ
فيما يغضبون، وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن
محمدًا عبده ورسوله الذي تحت لوائه التائبون، صلى الله عليه و
على آله وأصحابه صلوة يوازى عدد ما عدا ما كان وما سيكون، ويحظى
ببركتها الأولون والآخرون، وسلم تسليمًا كثيرًا

أنا بعد فإن الغضب يغير حق وما ينتج منه من الحقد والحسد مما يهلك
بها من هلك ويفسد به من فسد، كما قال الله تعالى في ذمّه إذ جعل
الذين كفروا في قلوبهم الحمية حمية الجاهلية الآية وقال تعالى ولا تجر
مئكم شأن قوم على ألا تعدلوا، وقال تعالى ومن شر حاسد إذا حسد:

وقال رسول الله صلى الله عليه وسلم لرجل قال له صلى الله عليه وسلم
أوصني قال لا تغضب فرد ذلك مرارًا قال لا تغضب

2. Rasulullāh ﷺ also said: "When anyone becomes angry while he is standing up, let him sit down. And if the anger subsides, good and well, otherwise let him lie down."

(Tirmithi, Ahmad)

3. Rasulullāh ﷺ also said: "Do not harbour jealousy for one another and do not have hatred for one another."

(Bukhary, Muslim)

4. And Rasulullāh ﷺ said: "Verily the illness of other nations before you have come into you, namely, jealousy and hatred. They are very destroying factors. I do not say that they cut off the hair but they in fact destroy your deen."

(Ahmad, Tirmithi)

5. Rasulullāh ﷺ said: "I warn you against jealousy for verily jealousy eats up good deeds like fire eats up wood."

6. And He said: "The doors of jannah are opened every Monday and Thursday and then everyone who did not ascribe any partners unto Allah are forgiven except that person between whom and his brother there was enmity and hatred about them is said: "Leave these two alone until they become reconciled."

(Muslim)

I seek refuge in Allah from Shaytaan the accursed.

And Allah says in the Quran: "Those who spend (of that which Allah has given them) in times of ease and times of adversity, those who control their anger and pardon mankind for faults committed. And verily Allah loves those who do good to others."

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجْلِسْ فَإِنْ
ذَهَبَ عَنْهُ الْعَضْبُ وَالْأَفْلِيضُ طَجِعَ ۚ وَ

قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَلَا تَحَاسَدُوا وَلَا تَبَاغَضُوا

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ دَبَّ إِلَيْكُمْ دَاءُ الْأُمَمِ قَبْلَكُمْ الْحَسَدُ وَالْبَغْضَاءُ هِيَ
الْحَالِقَةُ لَا أَقُولُ تَحْلُقُ الشَّعْرَ وَلَكِنْ تَحْلُقُ الدِّينَ ۚ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِنَّا كُمْ وَالْحَسَدُ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ
كَمَا تَأْكُلُ النَّارُ الْحَطَبَ ۚ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يُفْتَحُ أَبْوَابُ الْجَنَّةِ يَوْمَ الْاِثْنَيْنِ وَيَوْمَ الْخَمِيسِ
فَيُغْفَرُ لِكُلِّ عَبْدٍ لَا يُشْرِكُ بِاللَّهِ شَيْئًا إِلَّا رَجُلًا كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحَاءَةٌ فَيَقَالُ
أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا ۚ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۚ

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ
النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ۝

CONDEMNATION OF THIS WORLD

All praise is due to Allah, Who causes His friends to know and recognise the dangers of this world and its disasters. And He also unveiled to them the faults of the world and its defects. And thus they realize that the evils of the world exceed the good things therein. The things in this world which are desired and hoped for are not void of dangers. And they also realize that the beautiful aspects of this world are not free from stains of impurity and neither are moments of happiness free of aspects which are disturbing. This world makes its occupants to hope for happiness but promises them deception.

I bear witness that there is none worthy of worship except Allah alone, without any partner or associate and I bear witness that our master and leader Sayeduna Muhammad ﷺ is the servant and messenger of Allah, who has been sent to all the nations as a warner and a bringer of good news as well as a shining lamp of guidance. May Allah's blessings be upon him, his family and his companions in great abundance.

Thereafter, O muslims, verily many are the verses revealed in the Qur'an condemning this world and its evils. The Qur'an is full of verses condemning this world and of diverting man from it and inviting man towards the hereafter. That was the major objective of the prophets and they were not sent to this world but for this object. The verses in which this was expounded are many indeed and all well known. A few hadeeth in this regard are mentioned here:

1. Rasulallah ﷺ said: "I swear by Allah this world in comparison with the hereafter is like one of you putting his finger into the sea or a river. Let him see how much of the water of the river remains on his finger when he removes the finger." *(Muslim)*
2. And Rasulallah ﷺ said: "Verily this world is a prison for the believer and a paradise for the unbeliever." *(Muslim)*
3. Rasulallah ﷺ also said: "If this world in the sight of Allah had been worth even the wing of a mosquito, Allah would never have given an unbeliever even a drop of water to drink."

(Ahmad, Tirmithi)

الخطبة الرابعة والعشرون في ذم الدنيا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذي عرف أولياءه غوائل الدنيا وأقاتها، وكشف لهم عن غيوبها وغوراتها، فعلموا أنه يزيد منكرها على معروفها، ولا يفي مرجوها بمخوفها، لا يخلو صفوها عن شوائب الكدورات، ولا ينقك سرورها عن المنغصات، تمني أصحابها سرورها، وتعد لهم غورها.

وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن سيدنا ومولانا محمدا عبده ورسوله المرسل إلى العالمين بشيرا ونذيرا، وسراجا منيرا، صلى الله عليه وعلى آله وأصحابه وسلم تسليما كثيرا.

أما بعد فإن الآيات الواردة في ذم الدنيا أمثلتها كثيرة وأكثر القرآن مشتتة على ذم الدنيا وصرف الخلق عنها ودعوتهم إلى الآخرة بل هو مقصود الأنبياء عليهم السلام ولم يبعثوا إلا لذلك فالآيات فيها مشهورة، وجملة من الشتن هنالك مذكورة.

فقد قال رسول الله صلى الله عليه وسلم والله ما الدنيا في الآخرة إلا مثل ما يجعل أحدكم إصبعه في اليم، فلينظر به يرجع.

وقال عليه الصلاة والسلام الدنيا سجن المؤمن وجنة الكافر.

وقال عليه الصلاة والسلام لو كانت الدنيا تعدل عند الله جناح بعوضة ما سقى كافرا منها شربة.

4. And Rasulallah ﷺ said: "Whosoever loves this world causes harm to his hereafter and whosoever loves his hereafter, causes harm to his world therefore give preference to that which is eternal over that which will perish."
(Ahmad, Baihaqi)
5. Rasulallah ﷺ said: "What do I have to do with this world?" My relationship with this world is that of a rider (in the desert) who comes to seek shelter under the shade of a tree, (rests a little) and then leaves the tree to depart (further on his journey)."
(Ahmad, Tirmithi, Ibn Majah)
6. And Rasulallah ﷺ said: "The love of this world is the root of every evil."
(Baihaqi)
7. And Rasulallah ﷺ said: "Be of the children of the hereafter and be not of the children of the world."
(Abu Nuaim)

I seek refuge in Allah from Shaytaan the accursed.

And Allah says: "But you prefer the life of this world while the hereafter is better and everlasting."

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَنْ أَحَبَّ دُنْيَاهُ أَضْرَبَ بِأَخْرَجْتَهُ وَمَنْ أَحَبَّ
آخِرَتَهُ أَضْرَبْتُ دُنْيَاهُ فَأَثَرُهُ مَا يَبْقَى عَلَى مَا يَفْتَنُ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَا لِي وَلِلدُّنْيَا وَمَا أَنَا وَالدُّنْيَا إِلَّا كَرَائِبٍ
رَاسْتَضَلَّ تَحْتَ شَجَرَةٍ تُعْرَاحُ وَتُرَكُّهَا

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ كُونُوا مِنْ أَبْنَاءِ الْآخِرَةِ وَلَا تَكُونُوا مِنْ
أَبْنَاءِ الدُّنْيَا

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةَ خَيْرٌ وَأَبْقَى

CONDEMNATION OF MISERLINESS AND OF LOVE FOR THIS WORLD

All praises is due to Allah Who reserves praise for His extended sustenance to His servants. And He removes harm from them after they had reached the limits of despair. And He has created the creation and provides sustenance for them generously. And He has granted to this Universe many kinds of wealth and He tests the creation with various changing conditions so as to ascertain as to who is the best of them in action and grants respite to those who give preference over the hereafter to this world."

And I bear witness that there is none deserving of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is His chosen servant and messenger, who through his religion has abrogated all other religions and has included in his shariah the truths of all religions and creeds. May Allah's choicest blessings descend upon him, his family and his companions, those who trod the path of their Lord diligently.

Thereafter, O muslims, Allah commands us in the Qur'an: "O you who believe let not your wealth and your children divert you from the remembrance of Allah. And whoever does that will be of the losers."

And Allah says: "Those who act miserly and command others towards stinginess and conceal that which Allah had granted them of His grace and bounty."

1. Rasulullah ﷺ said: "The son of Adam says: "My wealth, My wealth!" O son of Adam ﷻ nothing is yours except that which you have consumed and finished up and which you have worn and caused to become tatters and what you have spent in charity and utilized."
2. He also said: "Beware of stinginess for verily stinginess has destroyed many of those before you. *(Muslim)*

الخطبة الخامسة والعشرون في ذم البخل وحب المال

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ مُسْتَوْجِبِ الْحَمْدِ بِرِزْقِهِ الْمَبْسُوطِ كَاشِفِ الضَّرْبِ عَدَّ الْقَنَوطِ

الَّذِي خَلَقَ الْخَلْقَ، وَوَسَّعَ الرِّزْقَ، وَأَقْضَى عَلَى الْعَالَمِينَ أَصْنَافَ

الْأَمْوَالِ، وَابْتَلَاهُمْ فِيهَا تَقْلِيْبِ الْأَعْوَالِ كُلُّ ذَلِكَ لِيَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ

عَمَلًا، وَيَنْظُرَ أَيُّهُمْ أَشْرَ الدُّنْيَا عَلَى الْآخِرَةِ بَدَلًا، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا

اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ الَّذِي نَسَخَ

بِعَلَّتِهِ مَلَائِكَةً، وَطَوَى بِشَرِّعَتِهِ آدِيَانًا وَنَحَلْنَا بِصَلَى اللَّهِ عَلَيْهِ وَعَلَى آلِهِ وَ

أَصْحَابِهِ الَّذِينَ سَأَلُوا سُبُلَ رَبِّهِمْ ذُلًّا، وَسَأَلَهُ تَسْلِيمًا كَثِيرًا، مَا بَعْدَ

نَعْدَائِهِ قَالَ اللَّهُ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُمُوا أَمْوَالِكُمْ وَلَا أَوْلَادِكُمْ عَنْ

ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ، وَقَالَ تَعَالَى الَّذِينَ

يَخْلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ يَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ابْنُ آدَمَ مَا لِي مَالِي وَهَلْ لَكَ يَا

ابْنَ آدَمَ إِلَّا مَا أَكَلْتَ فَأَقْبَيْتَ وَأَوْلَيْتَ فَأَبْلَيْتَ أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِنَّهُوَ الشَّخُّ فَإِنَّ الشَّخَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ

3. Rasulallah ﷺ also said: "A swindler and a miser and one who reminds others of his goodness towards them in charity will never enter paradise." *(Tirmithi)*

4. Rasulallah ﷺ said: "O son of Adam ﷺ, it is better for you to spend your surplus wealth than to hoard it. Hoarding for you is harmful. You cannot be condemned for that which is sufficient for your needs and when giving in charity begin with those who are your close relatives." *(Muslim)*

Be aware of the fact that the above applies to when the hoarding and earnings and for something other than for deen. As regards saving for the sake of deen, Allah has said in the Qur'an: "And your Lord desired that they should reach maturity and bring forth their treasure as a mercy from their Lord." This verse proves that wealth should not be needlessly squandered and that it will be permissible to save for economic necessities.

5. Rasulallah ﷺ said: "Verily a time will come over mankind when nothing will be beneficial to mankind except the dinar (gold coin) and the dirham (silver coin)." *(Ahmad)*

6. Rasulallah ﷺ Said: "There is no harm in being rich for that person who truly fears Allah." *(Ahmad)*

7. Sufyaan Thowri ؒ used to say: "Previously wealth used to be disliked. As for now, it is the shield of a believer."

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "Spend your wealth for the cause of Allah and cast not yourself into destruction by your own hands and do good. Allah loves those who do good."

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لَا يَدْخُلُ الْجَنَّةَ خَبْثٌ وَلَا بَخِيلٌ وَلَا مَثَانٌ ۝

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَا بَنَ آدَمَ أَنْ تَبْدُلَ الْفَضْلَ خَيْرِكَ وَأَنْ تُسَيِّئَ شَرِّكَ وَلَا تُلَامَ عَلَى كِفَافٍ وَأَبْدَأُ بِمَنْ تَعُولُ ۝

وَأَعْلَمُوا أَنَّ هَذَا إِذَا كَانَ الْكَبِيرُ أَوْ الْأَمْسَاكُ لِغَيْرِ الدِّينِ فَأَمَّا لِلدِّينِ فَقَدْ قَالَ
اللَّهُ تَعَالَى فَأَرَادَ رَبِّكَ أَنْ تَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَثْرَهُمَا رَحْمَةً مِنْ رَبِّكَ ۝

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لِكُلِّ بَيْنَ عَلَى النَّاسِ زَمَانٌ لَا يَنْفَعُ فِيهِ إِلَّا الدِّيْنَارُ
وَالدِّرْهَمُ ۝

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لَا بَأْسَ بِالْغِنَى لِمَنْ اتَّقَى اللَّهَ عَزَّ وَجَلَّ ۝

وَقَالَ سُفْيَانُ الثَّوْرِيُّ كَانَ الْمَالُ فِيْمَا مَضَى يُكْرَهُ فَأَمَّا الْيَوْمَ فَهُوَ تَرْتُسُ
الْمُؤْمِنِ ۝

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۝

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ
يُحِبُّ الْمُحْسِنِينَ ۝

CONDEMNATION OF LOVE FOR HONOUR AND FOR NAME AND FAME

All praise be to Allah, the Knower of the unseen, the One Who is completely aware of the secrets of the heart He accepts only those actions which are perfect and complete and pure and clean from all blemishes of shirk and I bear witness that there is none worthy of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is the chosen servant and messenger of Allah who has cleansed us from all atains of shirk. May Allah's choicest blessings descend upon him, his family and his companions who were free from all forms of treachery, deception and falsehood.

Thereafter, O muslims, Verily riya (the doing of things for show and for achieving fame among men) is indeed a very destructive thing in the life of a muslim, even if it is practised in his daily forms of worship.

1. Rasulullah ﷺ has said: "Whosoever dons clothing of show and fame in this world, Allah will on the day of qiyamah dress him in clothing of humiliation.
(Ahmad, Abu Dawood, Ibn Majah)
2. And Rasulullah ﷺ said: "Sufficient is it as evil that fingers should point at a person in worldly affairs as well as deeny matters, except that person whom Allah protects."*(Baihaqi)*
3. Rasulullah ﷺ said: "Verily two hungry wolves let loose among a flock of goats are not more harmful to than the harm caused to a man's deen by greed for wealth and for honour."
(Tirmithi, Daarmy)
4. Rasulullah ﷺ said: "Verily Allah loves the righteous ones, who fear Him and remain unknown and hidden from people. They are not searched for when they are absent, nor are they called for when they are present and neither are they being befriended. Their hearts are lamps of guidance and they are protected by Allah from all evils."*(Ibn Majah, Baihaqi).*

الخطبة السادسة والعشرون في ذم حُبِّ الجاه والرياء

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَحْمَدُ لِلَّهِ عِلْمَ الْغُيُوبِ، أَلَمْ تَطَّلِعْ عَلَى سَرَائِرِ الْقُلُوبِ، أَلَذِي لَا يَقْبَلُ مِنَ
الْأَعْمَالِ إِلَّا مَا كَمَلَ وَوَفِيَ، وَخَلَصَ عَنْ شَوَائِبِ الرِّيَاءِ وَالشِّرْكِ وَصَفَى، وَ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا
مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ الَّذِي زَكَّانَا عَنْ شَوَائِبِ الشِّرْكِ، صَلَّى اللَّهُ عَلَيْهِ
وَعَلَى آلِهِ وَاصْحَابِهِ الْمُبَرَّرِينَ مِنَ الْخِيَانَةِ وَالْإِفْكِ، وَسَلَّمَتْ لِيَّامًا كَثِيرًا
أَمَا بَعْدُ فَإِنَّ الرِّيَاءَ سَوَاءٌ كَانَ فِي الْعَادَاتِ أَوْ فِي الطَّاعَاتِ مِنْ أَعْظَمِ
الْمُؤَبِقَاتِ،

فَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَيْسَ ثَوْبٌ شُهْرَةٌ فِي الدُّنْيَا
الْبَسَهُ اللَّهُ ثَوْبَ مَذَلَّةٍ يَوْمَ الْقِيَامَةِ،

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يُشَارَ إِلَيْهِ بِالْأَصَابِعِ
فِي دِينٍ أَوْ دُنْيَا أَلَمْ يَنْ عَصَمَهُ اللَّهُ،

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَا ذُنْبَانِ جَانِعَانِ أُرْسِلَا فِي عَنَمٍ يَأْقِدُ لَهَا مِنْ
حِرْصِ الْمَرْءِ عَلَى الْمَالِ الشَّرْفِ لِيَدِينَهُ،

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِنَّ اللَّهَ يُحِبُّ الْأَبْرَارَ الْأَقْيَامَةَ الْأَخْفِيَةَ الَّذِينَ
إِذَا عَابُوا لَمْ يَتَفَقَدُوا وَإِنْ حَضَرُوا لَمْ يُدْعُوا لَمْ يُقَرَّبُوا قُلُوبُهُمْ مَصْلَبُهُمُ
الْهُدَى يَخْرُجُونَ مِنْ كُلِّ غَبْرَاءٍ مُظْلِمَةٍ، هَذَا أَكْلُهُ إِذَا اقْصَدَ الْمَرْءُ
لِغَرَضٍ دُنْيَوِيٍّ أَتَاهُ إِذَا لَمْ يَقْصُدْهَا فَلَا يَدْرُ،

5. Rasulallah ﷺ was asked about a man who does a good deed as a result of which people praise him, or love him. He replied: "That is a glad tiding hastened towards a believer."

(Muslim)

6. Sayeduna Abu Hurayrah ؓ once said to Rasulallah ﷺ: While I was in my house (performing salaah) in my place of salaah, a man came to me and found me performing salaah. I found pleasure in myself for the manner in which he found me. (Kindly inform me about this feeling which I felt within myself). Rasulallah ﷺ replied: "May Allah have mercy upon you, O Abu Hurayrah ؓ. You have gained double reward for having performed your deed in secret and secondly for having done your deed openly."

(Tirmithi)

I seek refuge in Allah from Shaytaan the accursed.

And Allah says in the Quran: "That is the abode of the Hereafter, which We grant to those who do not seek exaltedness in the earth nor corruption. The sequel of good outcome is for those who fear Allah".

وَقَدْ قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَأَيْتَ الرَّجُلَ يَعْمَلُ
الْعَمَلَ مِنَ الْخَيْرِ وَيَحْمَدُهُ النَّاسُ عَلَيْهِ وَفِي رِوَايَةٍ وَجِبُّهُ النَّاسُ
قَالَ تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ

وَقَالَ أَبُو هُرَيْرَةَ يَا رَسُولَ اللَّهِ بَيْنَنَا أَنَا فِي بَيْتِي فِي مُصَلَايَ إِذْ
دَخَلَ عَلَيَّ رَجُلٌ فَأَعْجَبَنِي الْحَالُ الَّتِي رَأَيْتُ عَلَيْهَا فَقَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَحِمَكَ اللَّهُ يَا أَبَاهُ رَيْرَةَ لَكَ أَجْرَانِ أَجْرُ السِّرِّ
وَأَجْرُ الْعَلَانِيَةِ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

تِلْكَ الدَّارُ الْآخِرَةُ فَبَعَثَهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فُسَادًا
وَالْعَاقِبَةُ لِلْمُتَّقِينَ

CONDEMNATION OF PRIDE AND VANITY

All praises are due to Allah, the Creator, the Producer, the Fashioner, the Powerful, the Mighty, the Exalted, the High Whose greatness cannot be lessened by Anyone who denounces. He is the All-Powerful before Whom all tyrants are submissive. His greatness is such that it broke the backs of the mighty Persian emperors. And was such that it destroyed the might of the Caesars. Greatness is His lower cloth and Majesty is his upper cloth. Whosoever challenges Him in these two qualities, He inflicts with a sickness from which there is no cure. Most great is His Magnificence and Most sanctifies are His names.

I bear witness that there is no other being worthy of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is His servant and messenger upon whom was revealed the great light of ever-spreading brilliance until it illuminated the corners of the earth. May Allah's choicest blessings be upon him and his family and his companions who were the beloved ones and friends of Allah, the chosen ones of this world and the best of all mankind.

Thereafter, O muslims, know that pride and vanity are two most destructive sicknesses which are very much disliked and detested by Allah. The ones filled with pride and haughtiness are indeed inflicted with two great sicknesses. Allah states in the Qur'an. "He does not love the arrogant one and the boastful one. He also mentions about the battle of Hunain" (when the Muslims felt pride in themselves over their large numbers); "And the day of the battle of Hunain, when you exalted in the numbers of your might, which in turn availed you naught."

1. Rasulullah ﷺ said: "Whosoever humbles himself before Allah, Allah will elevate him And in the eyes of his own he will be insignificant but in the eyes of the people he will be considered great. And whoever acts proudly, Allah will humiliate him so that in the eyes of people he will be insignificant while in his own eyes he will be great so much so that he will be looked upon as lower than a dog or a swine."

(Baihaqi)

الخطبة السابعة والعشرون في ذم الكبر والحجب

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَسْجَدُ لِلَّهِ الْخَالِقِ الْبَارِي الْمُصَوِّرِ الْعَزِيزِ الْجَبَّارِ الْمُتَكَبِّرِ الْعَلِيِّ الَّذِي
 لَا يَضَعُهُ عَن تَجْدِيدِهِ وَاضْعُ الْجَبَّارِ الَّذِي كُلُّ جَبَّارٍ لَهُ ذَلِيلٌ خَاضِعٌ ،
 كَسَرُ ظُهُورِ الْأَكَاْسِرَةِ عِزُّهُ وَعِلَالُهُ ، وَقَصْرَ أَيْدِي الْقِيَاصِرَةِ عَظَمَتُهُ وَ
 كِبْرِيَاءَهُ فَالْعَظْمَةُ إِزَارُهُ وَالْكَبْرِيَاءُ رِدَائُهُ ، وَمَنْ تَأَزَعَهُ فِيهِمَا قَصَمَهُ
 بِدَاءٍ أَعْجَزَهُ دَوَاءٌ ، كَلَّ جَلَّ جَلَالُهُ وَتَقَدَّسَتْ أَسْمَاءُهُ وَأَشْهَدُ أَنْ لَا إِلَهَ
 إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدًا وَ
 رَسُولَهُ الَّذِي أَنْزَلَ عَلَيْهِ النُّورَ الْمُنْتَشِرُ ضِيَاءَهُ ، حَتَّى أَشْرَقَتْ بِنُورِهِ
 الْكَتَافُ الْعَالِمِ وَارْجَاءُهُ ، صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ الَّذِينَ هُمْ
 أَحِبَّاءُ اللَّهِ وَأَوْلِيَاءُهُ وَخَيْرَتُهُ وَأَصْفِيَائُهُ ، وَسَلَّمْ تَسْلِيمًا كَثِيرًا ، أَمَا بَعْدُ
 فَإِنَّ الْكِبْرَ وَالْحَجْبَ دَاءَانِ مُهْلِكَا عِنْدَ اللَّهِ مَقْوَتَانِ ، بَغِيْظَانِ وَالْمُتَكَبِّرِ
 وَالْمُعْجَبِ سَقِيمَانِ مَرِيضَانِ فَقَدْ قَالَ اللَّهُ تَعَالَى إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ
 وَقَالَ تَعَالَى إِذَا مَجَّبْتُمْ كُفْرَكُمْ فَاتَّعْنُوا عَنْكُمْ سُبْحَانَ

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ فَهُوَ فِي
 فِي نَفْسِهِ صَغِيرٌ وَفِي أَعْيُنِ النَّاسِ عَظِيمٌ ، وَمَنْ تَكَبَّرَ وَضَعَهُ اللَّهُ فَهُوَ فِي
 أَعْيُنِ النَّاسِ صَغِيرٌ وَفِي نَفْسِهِ كَبِيرٌ حَتَّى لَوْ أَوْهُونُ عَلَيْهِمْ مِنْ كُلِّ
 وَخِزْيَرٍ

2. Rasulallah ﷺ also said: "As for the two destructive things, the one is passions which are being followed and the other is greed which has become part and partial and is being obeyed of man. And the other one is a person's pride in himself and this one is the worst." *(Baihaqi)*
3. Rasulallah ﷺ also said: "Never will that person enter paradise in whose heart there is pride even the size of an atom." Hearing this, a man said: How is it if a man likes that his clothes and his shoes should be good? Rasulallah ﷺ replied: "That is beautiful, Allah is beautiful and loves the beautiful. However pride is the rejection of truth and looking down upon people." *(Muslim)*
4. Rasulallah ﷺ said: "Until such time when you see greed being followed, passions being obeyed and worldly affairs being given preference and you see everyone being fascinated by his own opinion, then occupy yourself with your own rectification for ahead of you are days of great patience, the likeness of which is like holding in your hands burning coals and whoever remains steadfast in those days shall be rewarded to the extent of fifty men doing the same deeds." *(Tirmithi, Ibn Majah)*

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "And to Him alone belongs greatness and magnificence in the heavens and the earth and He is the Mighty, the Wise."

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَمَّا الْمُهْلِكَاتُ فَهَوَى مُتَّبِعَةٌ وَشَحُّ مَطَاعٌ وَاعْجَابُ
السَّرْعِ بِنَفْسِهِ وَهِيَ أَشَدُّهُنَّ ۞

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ
ذَرَّةٍ مِنْ كِبَرٍ فَقَالَ رَجُلٌ إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ تَوْبَهُ حَسَنًا وَنَعْلُهُ
حَسَنًا قَالَ إِنَّ اللَّهَ جَبِيلٌ يُحِبُّ الْجَمَالَ الْكِبْرُ بَطْرُ الْحَقِّ وَغَمَطُ النَّاسِ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ حَتَّى إِذَا رَأَيْتَ شَخْصًا مَطَاعًا وَهَوَى مُتَّبِعًا
وَدُنْيَا مُؤَثَّرَةً وَاعْجَابَ كُلِّ ذِي رَأْيٍ بِرَأْيِهِ الْمُحَدِيثِ ۞

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۞

وَلَهُ الْكِبْرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۞

THE EVILS OF TREACHERY AND DECEPTION

All praises is due to Allah Who has brought forth his devoted friends from the darkness of Kufr into the light of Imaan and He allows His enemies to enter predicaments of deception. I bear witness that there is no other being worthy of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is His servant and messenger who has come forth to lift mankind from the darkness of disbelief and evil.

May Allah's blessings be upon him and his family and all his illustrious companions who were never led into deception by the life of this world and neither were they led into deception at all with regard to Allah. And may these blessings continue to descend upon them throughout all the hours and days and months that is to come.

Thereafter, O muslims, know that the key to happiness lies in being awake and ready to receive guidance and the origins of wretchedness lies in being deceived and in unmindfulness and negligence. The intelligent being in this world are those whose breasts have been opened towards following the straight path which is in accordance with the clear proofs and arguments. And the deceived ones are these whose breasts have become narrowed down and unable to accept the guidance through their acting upon their lusts and desires. Such ones sight continues to be blind and such could not find guidance. Such a one remains blind and takes his desires as his guide and takes Shaytaan as his guide: "And whoever is blind in this world will surely be blind in the hereafter and he will have lost the way."

Allah says: "Let not the life of this world deceive you and let not the deceiver (Shaytaan) deceive you regarding the commands of Allah."

And He says: "They will cry unto them, saying: "Were we not with you? To which the righteous will reply: "Indeed were you with us. But you tempted one another, hesitated, doubted and desires deceived you until the decree of Allah (death) overtook you. And you were left deceived from Allah by the Shaytaan."

الخطبة الثامنة والعشرون في ذم الغرور^(٢٨)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ت
 الْحَمْدُ لِلَّهِ فَخْرٍ أَوْلِيَّائِهِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَمُورِدِ أَعْدَائِهِ وَرَطَا
 الْعُرُورِ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ سَيِّدَنَا وَ
 مَوْلَانَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ الْمُنْتَجِحُ لِلْخَلَائِقِ مِنَ الدَّيْجُورِ صَلَّى اللَّهُ
 عَلَيْهِ وَعَلَى آلِهِ وَ أَصْحَابِهِ الَّذِينَ لَمْ تَعْرِهُمْ الْحَيَاةَ الدُّنْيَا وَلَمْ يَغْرَهُمْ
 بِاللَّهِ الْغُرُورُ صَلَاةٌ تَتَوَالَى عَلَى مَهْرٍ الدُّهُورِ وَمَكْرٌ السَّاعَاتِ وَالشُّهُورِ أَمَا بَعْدُ
 فَمِفْتَاحُ السَّعَادَةِ التِّيْقُظُ وَالْفِطْنَةُ وَمَنْبَعُ الشَّقَاوَةِ الْغُرُورُ وَالْعَفْلَةُ ۝
 فَالْأَكْيَاسُ هُمُ الَّذِينَ انْشَرَحَتْ صُدُورُهُمْ لِلْإِقْتِدَاءِ بِدَلَائِلِ الْإِهْتِدَاءِ
 وَالْمَغْرُورُ هُوَ الَّذِي ضَاقَ صَدْرُهُ عَنِ الْهُدَى بِاتِّبَاعِ الْهَوَى ۝ فَلَمْ يَنْفَتِحْ
 بَصِيرَتَهُ لِيَكُونَ بِهَدَايَةِ نَفْسِهِ كَيْفِيًّا وَبِقِي فِي الْعَمَى فَاتَّخَذَ النَّفْسَ قَائِدًا
 وَالشَّيْطَانَ دَلِيلًا وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ
 سَبِيلًا وَقَدْ قَالَ اللَّهُ تَعَالَى فِيهِ فَلَا تَعْرِفُكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغْرُنْكُمْ بِاللَّهِ
 الْغُرُورُ وَقَالَ تَعَالَى وَلِكُلِّكُمْ فَتَنَةٌ أَنْفُسُكُمْ وَتَرْبُصْتُمْ وَأَنْتُمْ مَعَرَّفَةٌ لِ
 الْآمَانِي حَتَّى جَاءَ أَمْرُ اللَّهِ وَ غَرَّكُمْ بِاللَّهِ الْغُرُورُ وَقَالَ تَعَالَى وَمِنْهُمْ أُمِّيُونَ
 لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنْ هُمْ إِلَّا يَظُنُّونَ

And Allah says: "And among them are those illiterate ones who do not know their scriptures except hearsay. They do nothing except guess".

1. Rasulallah ﷺ said: "An intelligent person is he who guards himself and works for the life after death and the unintelligent one is he who follows his desires and then sits back hoping on Allah to fulfill his wishes."
2. Rasulallah ﷺ said: "None of you is a true believer until such time that his desires are subjected to the teachings which I have brought."
(Sharhus Sunnah)
3. Rasulallah ﷺ also said: "There shall arise among my ummat such a people among whom the following of vain desires will become very prevalent and this disease will spread among them like scabies will spread on a person or a dog until there will not be a vein or a joint that is unaffected."
(Ahmad, Abu Dawood)
4. Rasulallah ﷺ also said: "He who interprets the Quran according to his personal opinion, should take his seat in the fire of Jahannam."
(Tirmithi)
5. Rasulallah ﷺ also said: "The worst of acts are those lately invented acts while every innovation in the deen is an act of misguidance."

I seek refuge in Allah from Shaytaan the accursed.

And Allah says: "They follow nothing but conjecture and that which their base desires demand. And yet has come to them guidance from their Lord, or is it so that for man shall be all that which he desires. So to Allah belongs the hereafter and to him the life of this world."

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْكَئِيسُ مَنْ دَانَ نَفْسَهُ فَحِيلَ لَهَا بَعْدَ
الْمَوْتِ الْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَتَّتَنِي عَلَى اللَّهِ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ يُبْعَا لِمَا جِئْتُ بِهِ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِنَّهُ سَيَخْرُجُ فِي أُمَّتِي أَقْوَامٌ تَتَّجَرَى بِرِمِّ تِلْكَ الْأَهْوَاءِ
كَمَا يَتَّجَرَى الْكَلْبُ بِصَاحِبِهِ لَا يَبْقَى مِنْهُ عُرْوَةٌ وَلَا مَفْصَلٌ إِلَّا دَخَلَهُ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ سَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ بِدْعَةٍ ضَلَالَةٌ

اعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى أَمْ لِلْإِنْسَانِ
مَا تَشَاءُ ۝ فَلْيَلْهُ الْآخِرَةُ وَالْأُولَى ۝

THE VIRTUES AND THE COMPULSORY NATURE OF REPENTANCE

All praises is due to Allah through Whose praises all doors are opened. Every address should be started with the mention of "His Name." We repent to Him", a towbah of one who sincerely believes that "He is Lord of all Lords", and the "He is cause of all causes."

We bear witness that there is no being worthy of worship except Allah alone, without any partner or associate. And we bear witness that our master and leader Sayeduna Muhammad ﷺ is Allah's servant and messenger. May Allah's salutations descend upon him, his family and his companions, such a salutation that will protect and save us from the dangers and terrors of the day of being presented before Allah for the reckoning. And may that salutations be the preparation for us to attain nearness to Allah and lead us to the best ending.

Thereafter, O muslims, verily repenting from all sins and returning to Allah as the knower of the unseen and the One who covers the faults of men, such repentance is the first step of those desiring to walk the path towards Allah and it is the capital sum of those desiring to become successful and it is the first step of those who become initiated on the path of the saintly ones. It is also the key towards stability for those who are wavering. It is also the means towards selection for all those desiring closeness with Allah.

Allah says: "And those who, when they have committed an evil deed or have been unjust to their own selves, remember Allah, and then seek forgiveness from Him. [And who else can forgive sins except Allah] And they do not persist in what they have done, while knowing the consequences of their deeds. For these ones their reward will be forgiveness from their Lord and gardens under which rivers flow. Therein they will abide eternally. How great is the reward for those who work righteousness."

1. Rasulullah ﷺ said: "A servant who has committed a sin and then seeks forgiveness from Allah through repentance, Allah will grant him repentance and forgive him." (Muslim)

الخطبة التاسعة والعشرون في فضل التوبة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي بِتَحْمِيدِهِ يَسْتَفْتَحُ كُلُّ بَابٍ وَيَذَكِّرُهُ بِصَدْرِ كُلِّ خِطَابٍ ؛
وَنُتُوبُ إِلَيْهِ تَوْبَةٌ مَنْ يُتُوبُ إِنَّهُ رَبُّ الْأَبْوَابِ وَمَسْدَبُ الْأَسْبَابِ ؛ وَنَشْهَدُ
أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ صَلَاةً تُتَّقَدُّنَا مِنْ هَوْلِ يَوْمِ
الْعُرْضِ وَالْحِسَابِ ، وَتَمَّهَدْنَا عِنْدَ اللَّهِ زُلْفَى وَحُسْنَ مَأْبٍ ؛
فَمَا بَعْدُ فَإِنَّ التَّوْبَةَ عَنِ الذُّنُوبِ ؛ بِالرُّجُوعِ إِلَى سِتَارِ الْعُيُوبِ وَعِلْمِ الْعُيُوبِ ؛
مَبْدَأِ طَرِيقِ السَّالِكِينَ وَرَأْسِ مَالِ الْفَائِزِينَ ؛ وَأَوَّلِ إِقْدَامِ الْمُرِيدِينَ ؛ وَ
مِفْتَاحِ اسْتِقَامَةِ الْمَائِلِينَ ؛ وَمَطْعِ الْأِصْطِفَاءِ وَالْإِجْتِبَاءِ لِلْمُقَرَّبِينَ ؛

وَقَدْ قَالَ اللَّهُ تَعَالَى وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا
اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ اللَّهُ فَرِحَ اللَّهُ وَكَمْ يَصِرُّوا عَلَى
مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ؛ أُولَئِكَ جِزَاءُ مَنْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَدَّتْ تَجْرِبِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ؛ وَنِعْمَ أَجْرُ الْعَامِلِينَ ؛

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْعَبْدَ إِذَا اقْتَرَفَ تَوْتَابَ تَابَ
اللَّهُ عَلَيْهِ ؛

2. Rasulullah ﷺ also said: "Every one of the children of Adam ﷺ are sinners and the best of sinners are those who had erred and then repented and begged for forgiveness."
(Tirmithi, Ibn Majah, Daarmy)
3. Rasulullah ﷺ also said: "Allah accept the repentance of a servant until the last moments of his life."
(Tirmithi, Ibn Majah)
4. Ibn Masood ؓ said: "Remorse and sorrow over a sin committed is repentance and the person who sincerely repents from sins is like one who has done no sins at all."
(Sharhus Sunnah)
5. Rasulullah ﷺ said: "Whosoever has an evil deed on him against his brother's honour or something else like that should clear his affair with that brother in this life before such a day when there will be no dirhams and dinars as currencies for compensation. For in the hereafter, if he has any good deeds to his credit, of these will be taken from him to the extent of his evil deed and if he has no good deeds then from the sins of his brother will be taken and loaded upon him."
(Bukhary)

I seek refuge in Allah from Shaytaan the accursed.

And Allah says: "And he who repents after his injustice and rectifies his affair, Allah will surely accept his repentance and forgive him. Surely Allah is Most Forgiving, Most Merciful.

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ كُلُّ بَنِي آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِنَّ اللَّهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يَغْرُغْهُ

وَقَالَ ابْنُ مَسْعُودٍ أَلْتَدُمُ تَوْبَةً وَالتَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَنْ كَانَتْ لَهُ مَظْلَمَةٌ لِأَخِيهِ مِنْ عَرَضِهِ أَوْ شَيْءٍ

فَلْيَتَحَلَّلْهُ مِنْهُ الْيَوْمَ قَبْلَ أَنْ لَا يَكُونَ دِينَارًا وَلَا دِرْهَمًا إِنْ كَانَ لَهُ عَمَلٌ

صَالِحٌ أَخَذَ مِنْهُ بِقَدْرٍ مَظْلَمْتِهِ وَإِنْ لَمْ يَكُنْ لَهُ حَسَنَاتٌ أَخَذَ مِنْ سَيِّئَاتِ

صَاحِبِهِ فَحِيلَ عَلَيْهِ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ
غَفُورٌ رَحِيمٌ

CONCERNING PATIENCE AND GRATITUDE

All praises is due to Allah Who is truly worthy of praise, Who alone is Unique as the Possessor of Majesty and Who is absolute in His attributes of glory and Highness. And He is the One Who grants help to his chosen servants by granting them the special qualities of patience in times of adversity as well as the attribute of gratitude in times of calamities and in times of bounties.

And I bear witness that there is no being worthy of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is the servant and messenger of Allah, the leader of the prophets. May Allah's choice blessings and salutations descend upon him and his family, the chosen ones and upon his companions, who were the fore-runners and the leaders of the pious ones and the righteous ones.

Thereafter, O muslims, verily Imaam has two aspects; one half of it relates to sabr (patience) and the other half relates to gratitude (shukr). This is what Rasulallah ﷺ taught us. Hence it is of the utmost importance to have consideration for both these aspects and their virtues so as to facilitate our appreciation of them.

Verily Allah says: "Verily the patient ones will be granted their reward fully without any account."

And Allah says: "And Allah will surely reward those who express gratitude."

And Allah says: "And be patient. Allah is with the patient ones."

Allah says: And be thankful to Me and do not be ungrateful.

1. Rasulallah ﷺ said: "It is indeed surprising from a believer that when good befalls him, he praises Allah and thanks Him and if a calamity strikes him, he praises Allah and bears it with patience. And so a believer is rewarded for every act of his until even for the morsel of food which he lifts up to the mouth of his wife."
(Baihaqi)

الخطبة الثلثون في الصبر والشكر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَحْمَدُ لِلَّهِ أَهْلِ الْحَمْدِ وَالشَّانَاءِ، أَلْتَفَقَرِدُ بِرِذَاءِ الْكِبْرِيَاءِ * أَلْمُتَوَجِّدِ
بِصِفَاتِ الْمَجْدِ وَالْعَلَاءِ، أَلْمُؤَيَّدِ صَفْوَةَ الْأَوْلِيَاءِ، بِقُوَّةِ الصَّبْرِ عَلَى السَّرَاءِ
وَالضَّرَاءِ، وَالشُّكْرِ عَلَى الْبَلَاءِ وَالنِّعْمَاءِ * وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
لَا شَرِيكَ لَهُ، وَنَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ سَيِّدُ الْأَنْبِيَاءِ
وَعَلَى آلِهِ سَادَةِ الْأَصْفِيَاءِ، وَعَلَى أَصْحَابِهِ قَادَةَ الْبِرَّةِ الْأَتْقِيَاءِ، صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ تَحْرُوسَةً بِاللَّوَامِ عَنِ الْفَنَاءِ وَمَصُونَةً بِاللِّتَعَابِ عَنِ
النَّصْرَمِ وَالْإِفْضَاءِ

أَمَا بَعْدُ فَإِنَّ الْإِيْمَانَ نِصْفَانِ نِصْفُ صَبْرٍ وَنِصْفُ شُكْرٍ، فَمَا أَشَدَّ الْإِعْتِنَاءَ
بِهِمَا وَمَعْرِفَةَ فَضْلِهِمَا لِتَيْسَّرَ فِيهِمَا الْفِكْرُ،

فَقَدْ قَالَ اللَّهُ تَعَالَى إِنَّمَا يُوتَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ *

وَقَالَ تَعَالَى وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ *

وَقَالَ تَعَالَى وَاصْبِرْ وَإِنَّ اللَّهَ مَعَ الصَّابِرِينَ *

وَقَالَ تَعَالَى وَاشْكُرُوا لِلَّهِ وَلَا تَكْفُرُوا بِهِ *

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَجِبْتُ لِلْمُؤْمِنِ إِنْ أَصَابَهُ خَيْرٌ حَمِدَ
اللَّهَ وَشَكَرَهُ وَإِنْ أَصَابَتْهُ مُصِيبَةٌ حَمِدَ اللَّهَ وَصَبَرَ، فَالْمُؤْمِنُ يُوجِرُنِي فِي كُلِّ أَمْرَةٍ
حَتَّى فِي اللَّقْمَةِ يَرْفَعُهَا إِلَى فِي أُمَّرَاتِهِ * وَ

2. Rasulullah ﷺ said: "Allah said to Nabi Esa ؑ: "O Esa ؑ, I shall raise up a people after you who if something befalls them which they like, they will give thanks to Allah and if something strikes which they dislike, they will take stock and account of themselves and bear with patience. And yet they will be a people devoid of forbearance and intelligence (to fully understand)." then Esa ؑ asked: "O Lord how can they be like that without forbearance and intelligence?" Allah replied: "I shall grant them of My forbearance and My knowledge." *(Baihaqi)*
3. Rasulullah ﷺ also said: "The person who eats and is grateful is similar in rank to the fasting person who is patient." *(Bukhary)*
4. Rasulullah ﷺ also said: "If Allah predetermines for a person a specific rank and he is unable to reach that rank through his own deeds, Allah will involve him in calamities on his body or his children. If he exercises patience in these calamities, Allah causes him to reach the rank which He had fixed for him." *(Ahmad, Abu Dawood)*

I seek refuge in Allah from the accursed Shaytaan.

"Do you not see the ships sailing in the sea with Allah's bounty, that He may show you His signs and Allah says: Verily in that there are signs for every deeply patient and every grateful person."

قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِنَّ اللَّهَ تَعَالَى قَالَ يَا عِيسَى ابْنِي بَارِعْتُ مِنْ بَعْدِكَ
أُمَّةٌ إِذَا أَصَابَتْكُمْ تَائِبُجُونَ حَمْدُ اللَّهِ وَإِنْ أَصَابَتْكُمْ تَائِكْرَهُونَ اخْتَسَبُوا وَ
صَبَرُوا وَلَا حَلْمَ وَلَا عَقْلَ فَقَالَ يَا رَبِّ كَيْفَ يَكُونُ هَذَا الْأَمُّ وَلَا حَلْمَ وَلَا
عَقْلَ قَالَ أُعْطِيَتْكُمْ مِنْ جِلْبِي وَعَلِيٌّ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ الطَّاعِمُ الشَّاكِرُ بِمَنْزِلَةِ الصَّائِمِ الصَّابِرِ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِنَّ الْعَبْدَ إِذَا سَبَقَتْ لَهُ مِنَ اللَّهِ مَنَزَلَةٌ
فَلَمْ يَبْلُغْهَا بِعَمَلِهِ ابْتَلَاهُ اللَّهُ فِي جَسَدِهِ أَوْ فِي مَالِهِ أَوْ فِي وَلَدِهِ ثُمَّ صَبَرَهُ
عَلَى ذَلِكَ حَتَّى يَبْلُغَهُ الْمَنَزَلَةَ الَّتِي سَبَقَتْ لَهُ مِنَ اللَّهِ عَزَّ وَجَلَّ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

الْمَرَاتَانِ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَةِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ
فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ

CONCERNING HOPE AND FEAR

All praise is due to Allah Whose grace is hoped for and Whose overpowering power and punishment is feared. He has filled the hearts of His pious servants with hope and has warned those who turn away from obeying Him and turn away from His reward and generous gifts by severe admonitions and signs of warning. And He guided those pious ones towards His paradise through His directions and His favours.

I bear witness that there is no other being worthy except Allah alone and I bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, the leader of all His prophets and the most noble of all His creation. May Allah's salutations descend upon him and his family and his companions and his offspring.

Thereafter, O muslims, verily hope and fear are two things with which the chosen servants of Allah travel towards every praiseworthy station of spiritual excellence and they are two ways through which they pass all difficult stages towards the hereafter. Numerous are the texts on this topic in the Quran, either individually or related with other verses.

Thus Allah says: "They (those believers) hope for Allah's mercy and fear His punishment."

And Allah says: "They (the believers) call upon their Lord in hope and fear."

And Allah says: "And call upon Him in hope and fear."

And Allah says: "Verily they used to hurry towards good and they call unto Him in hope and in fear."

And Allah says: "Verily your Lord is most forgiving to people for their injustices and verily your Lord is severe in punishment."

1. Rasulullah ﷺ said: "If the believers but knew the severity of Allah's punishment, none would have any hope of attaining His paradise. And if they unbelievers were aware of Allah's mercy none of them would despair of gaining His paradise."

(Bukhary, Muslim)

الخطبة الحادية والثلاثون في الخوف والرجاء

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله المرحوم لطفه وتوابعه، الم خوف فخره وعقابه، الذي عمر
قلوب أوليائه، بروح رجائه، وضرب بسياط التخويف ونجوة العنيف
وجوه المعرضين عن حضرة إلى دار ثوابه، وكرامته، وقادهم بسلاسل
العنف وأزمنة اللطف إلى جناته،

وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدا عبده ورسوله
سيد أنبيائه وخير خلقته

صلى الله عليه وعلى آله وأصحابه وعترته، أما بعد فإن الرجاء والخوف
جناحان بهما يطير المؤمنون إلى كل مقام محمود ومطيتان بهما يقطع
من طريق الغررة كل عقبة كئود، التصوص منها مشحونة، منفردة
ومفرونة، فقد قال الله تعالى ويرجون رحمته ويخافون عذابه، و

قال تعالى يدعون ربهم خوفا وطعنا

وقال تعالى وادعوه خوفا وطعنا

وقال تعالى إنهم كانوا يسارعون في الخيرات ويدعوننا رغبا ورهبا
وقال تعالى إن ربك لذو مغفرة للناس على ظلمهم وإن ربك
لشديد العقاب

وقال رسول الله صلى الله عليه وسلم لو يعلم المؤمن ما عند الله
من العوبة ما طمع بجنته أحد ولو يعلم الكافر ما عند الله من
الرحمة ما نط من جنته أحد

2. Once Rasulullah ﷺ visited a young man while he was about to die. Rasulullah ﷺ asked him. "How are you?" He replied: "I have hope in Allah, O prophet of Allah, and I have fear for my sins."

Then Rasulullah ﷺ said: "never do these two (hope and fear) come together in the heart of a servant of Allah such a circumstance (at the point of death), except that Allah grants him that which he hopes for and saves him from that which he fears."
(Tirmithi, Ibn Majah)

3. Rasulullah ﷺ also said: "A person once exclaimed: "Allah will not forgive such and such a person."

Allah then said: "Who is that person who exalts himself above Me?, saying that I will not forgive such and such a person? Verily I have forgiven him and I have nullified your deeds and actions."

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "Inform My servants that I am the Forgiver, the Merciful and that My punishment is a painful chastisement."

وَدَخَلَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ عَلَى شَاتٍ هُوَ فِي الْمَوْتِ فَقَالَ كَيْفَ بَعْدَكَ
فَقَالَ أَرْجُو اللَّهَ يَا رَسُولَ اللَّهِ وَإِنِّي أَخَافُ عَلَى ذُنُوبِي فَقَالَ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ لَا يَجْبَمَعَانِ فِي قَلْبِ عَبْدٍ فِي مِثْلِ هَذَا الْمَوْطِنِ إِلَّا أَعْطَاهُ
اللَّهُ مَا يَرْجُو وَآمَنَهُ مِمَّا يَخَافُ ۞

ثُمَّ قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِنَّ رَجُلًا قَالَ وَاللَّهِ لَا يَغْفِرُ اللَّهُ لِفُلَانٍ وَإِنَّ
اللَّهَ تَعَالَى قَالَ مَنْ ذَا الَّذِي يَتَأَلَّى عَلَيَّ إِنِّي لَا أَعْفِرُ لِفُلَانٍ فَإِنِّي قَدْ
عَفَرْتُ لِفُلَانٍ وَأَحْبَطْتُ عَمَلَكَ أَوْ كَمَا قَالَ ۞

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۞

نَبِيِّ عِبَادِي إِنِّي أَنَا الْغَفُورُ الرَّحِيمُ وَإِنَّ عَذَابِي هُوَ الْعَذَابُ
الْأَلِيمُ ۞

CONCERNING POVERTY AND ABSTINENCE

All praises are due to Allah, Who has created man from dry and sticky clay and He adorned him in the best fashion and in the most perfect proportions. Then He blessed His sincere servants with insight until the secrets of their evil deeds became clear to them. Hence they abstain from such deeds with abstinence of those who hate such deeds and they detest having within themselves pride and arrogance and boasting with each other in gathering wealth and riches. But they look forward with all their aspirations to reach such a place where there is no destruction or ending.

I bear witness that there is no other being worthy of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, the most noble of all people of honour and respect. May Allah's salutations be upon him and upon his companions, who were the best of companions and his family, who were the best of families.

Thereafter, O Muslims, it has been established without doubt that there cannot be any hope of attaining salvation except by cutting oneself off from this world and by abstaining from the world. This is attained either through poverty which is ordained by Allah or by a man willingly casting it aside which is called Zuhd—Abstinence. Allah says: "And you devour inheritance greedily and you love wealth very deeply."

So he who loves poverty will not love excessive food while he who is not abstinent will love wealth.

1. Rasulallah ﷺ said: "The poor will enter paradise five hundred years before the rich."
(Tirmithi)
2. Rasulallah ﷺ said: "Search for me (i.e., Allah's pleasure) in helping the weak amongst you for verily you are granted riziq and you are being helped due to the weak ones among you."

الْحُطْبَةُ الثَّانِيَةُ وَالثَّلَاثُونَ فِي الْفَقْرِ وَالرُّهْدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ الْإِنْسَانَ مِنَ الطِّينِ اللَّارِبِ وَالصَّلْصَلِ وَزَيَّنَ صُورَتَهُ
بِأَحْسَنِ تَقْوِيمٍ وَأَتَمَّ اعْتِدَالَ ثُمَّ كَحَلَ بِصِيْرَةِ الْمَخْلِصِ فِي خِدْمَتِهِ
حَتَّى انْكَشَفَ لَهُ مِنَ الدُّنْيَا قَبَائِحُ الْأَسْرَارِ وَالْأَفْعَالِ ۖ فَزَهَّدُوا فِيهَا زُهْدَ
الْمُبْغِضِ لَهَا فَتَرَكُوهَا وَتَرَكُوا التَّفَاخِرَ وَالتَّكَاثُرَ بِالْأَمْوَالِ وَأَقْبَلُوا بِكُنْهِهِمْ
عَلَى دَارِ الْآبَعْتَرِيهَا فَنَاءً وَلَا زَوَالَ ۖ

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا
عَبْدَهُ وَرَسُولَهُ سَيِّدَ أَهْلِ الْكَمَالِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى أَصْحَابِهِ خَيْرِ اصْحَابِ
وَعَلَى آلِهِ خَيْرِ آلٍ ۖ

أَمَّا بَعْدُ فَقَدْ تَبَيَّنَ بِالنُّصُوصِ أَنَّ لَامَطْمَعِ فِي التَّجَاةِ إِلَّا بِالْإِنْقِطَاعِ عَنِ الدُّنْيَا
وَالْبُعْدِ مِنْهَا ۖ وَهَذَا الْإِنْقِطَاعُ أَمَّا يَنْزُوَاهُ عَنِ الْعُبْدِ وَهُوَ الْفَقْرُ وَإِمَّا يَنْزُوَاهُ
الْعُبْدِ عَنْهَا وَهُوَ الزُّهْدُ كَمَا قَالَ تَعَالَى وَتَاكَلُوا الرِّثَا أَكْلًا تَمَاتًا وَتَحَبُّوْنَ الْمَالَ
حُبًّا جَمًّا ۖ

فَالْأَكْلُ كَذَلِكَ لَا يَكُونُ مِمَّنْ رَضِيَ بِالْفَقْرِ وَالْحُبِّ كَذَلِكَ لَا يَكُونُ لِمَنْ
انْصَفَ بِالرُّهْدِ

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ الْفُقَرَاءُ الْجَنَّةَ قَبْلَ الْأَغْنِيَاءِ
بِحَسْبِ مِائَةِ عَامٍ يُصْفَى يَوْمَ ۖ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ ابْعُزْنِي فِي ضِعْفَانِكُمْ فَإِنَّمَا شَرُّ قَوْمٍ أَوْ
تُضَرُّوْنَ بِضِعْفَانِكُمْ

3. Rasulullah ﷺ who said: "When you see a person blessed with abstinence from the world and with little speech then draw near to him and make him your companion for verily he has been granted wisdom." *(Baihaqi)*
4. Rasulullah ﷺ said: "Practise abstinence in this world and Allah will love you and practise abstinence with regard to that which is in the possession of people and they will love you." *(Tirmithi, Ibn Majah)*
5. Rasulullah ﷺ said: "The first reformation of the Ummat towards good was through acquiring conviction in Allah and abstinence. And the first mischief to enter the Ummat was stinginess and unfounded hope." *(Baihaqi)*
6. Imam Sufyaan Thowry رحمه الله said: "Abstinence in this world is not by wearing coarse and thick clothes or eating dried food. True abstinence in this world is through reducing hopes."

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "So that you do not despair of that which you missed and not be happy over that which Allah granted you. And Allah does not love every boastful one, filled with pride."

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِذَا رَأَيْتُمُ الْعَبْدَ يُعْطَى زُهْدًا فِي الدُّنْيَا وَقِيلَ
مَنْطِقٌ فَأَقْتَرِبُوا مِنْهُ فَإِنَّهُ يُلْقَى الْحِكْمَةَ ۝

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ زُهْدٌ فِي الدُّنْيَا يُحِبُّكَ اللَّهُ وَزُهْدٌ فِي مَا
عِنْدَ النَّاسِ يُبْغِضُكَ النَّاسُ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَوَّلُ إِصْلَاحٍ هَذِهِ الْأُمَّةِ الْيَقِينُ وَالزُّهْدُ
وَأَوَّلُ فَسَادِهَا الْبُخْلُ وَالْأَمَلُ

قَالَ سُفْيَانُ لَيْسَ الزُّهْدُ فِي الدُّنْيَا يَلْبَسُ الْغَلِيظَ وَالْخَشِينَ وَآكِلَ الْجَشِيبِ
إِنَّمَا الزُّهْدُ فِي الدُّنْيَا قَصْرُ الْأَمَلِ
أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

لَيْكِلَا تَأْسُوا عَلَى مَا قَاتَلَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ
مُخْتَالٍ فَخُورٍ ۝

CONCERNING THE ONENESS OF ALLAH AND RELIANCE IN HIM

All praise is due to Allah, the Creator of the world and the celestial regions, the One Who is the only One in might and power, Who raised up the heavens without any supporting pillars and Who distributes to His servants their sustenance. And He turns away the attention of the men of understanding and intelligence from considering the ways and means (that their sustenance reaches them). And when these men realized that Allah had taken upon Himself the guarantee of granting riziq, they placed their trust in Him and exclaimed: "Allah is sufficient for us and what a grand Patron He is."

We bear witness that there is no one worthy of worship except Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, the one who suppressed all evil and guided towards the straight path. May Allah's salutations be upon him and his family and companions in great abundance.

Thereafter, O muslims, verily *tawakkul* (reliance in Allah) in all its various degrees is one of the stages of development in the spiritual development of this deen. And this has its basis in the oneness of Allah and in the true conviction in Allah. Allah says: "Verily those whom you worship besides Allah have not the ability to supply you with sustenance. Therefore seek sustenance from Allah. Worship Him and be grateful unto Him. For to Him shall you all be returned."

And Allah says: "And have trust (in Allah) if you are truly believers."

1. Rasulullah ﷺ said: "When you ask, ask of Allah. And when you seek help, seek help from Allah. Know that if all the people of this ummat should gather with the intention of causing you any benefit they will not be able to cause you any benefit in the least except to the extent that Allah had ordained for you And if all the people of this ummat should gather with the intention of causing you any harm, they will

الخطبة الثالثة والثلاثون في التوحيد والتوكل

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله مدبر الملك والملوك المنفرد بالعبادة والعبادة الذي صرف أعين ذوي القلوب
والباب عن ملاحظة السائط والأسباب فلما تحققوا أنه ليرزق عباده
ضامن وبه كفيلاً توكلوا عليه فقالوا احسبنا الله ونعم الوكيل

وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن سيدنا ومولانا محمداً
عبده ورسوله قاصع الأباطيل الهادي إلى سواء السبيل صلى الله
عليه وعلى آله وأصحابه وسلم تسليمًا كثيرًا

أما بعد فإن التوكل على اختلاف مراتبه منزل من منازل الدين
وكذلك أصله من التوحيد واليقين فقد قال الله تعالى إن الذين تعبدون
من دون الله لا يملكون لكم رزقاً فابتغوا عند الله الرزق واعبدوا
واشكروا له إليه ترجعون

وقال تعالى وعلى الله فتوكلوا إن كنتم مؤمنين

وقال رسول الله صلى الله عليه وسلم إذا سألت فاسأل الله وإذا
استعنت فاستعن بالله واعلم أن الأمة لو اجتمعت على أن ينفعوك
بشيء لم ينفعوك إلا بشيء قد كتبه الله لك ولو اجتمعوا على أن يضروك

not be able to cause you any harm at all except that which Allah had ordained for you. The pen (of Fate) has been lifted up and the scrolls (of Fate) has been dried.

(Ahmad, Tirmithi)

2. Rasulallah ﷺ said: "A strong believer is better and more beloved to Allah than a weak believer. And within every believers there lies some good. Be eager for that which benefits you and seek help from Allah. Be not disheartened. And when anything befalls you do not say: "If I had done this or that this would not have happened." But rather say: "Allah had ordained (this) and what he desires, he does." For verily the word "if" opens the way for the deeds of Shaytaan."

(Muslim)

I seek refuge in Allah the accursed Shaytaan.

Allah says: "O people remember My favours upon you is there any other creator besides Allah Who grants *riziq* from the heavens and the earth? There is no other deity besides Him. Whether are you turned Away?"

بِسْمِ اللَّهِ يُضْرَبُ وَكَذَا الْإِسْمِيُّ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتِ الْأَقْلَامُ وَجُفَّتِ
الصُّحُفُ:

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ
إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ وَفِي كُلِّ خَيْرٍ إِحْرِصْ عَلَى مَا يَنْفَعُكَ وَ
اسْتَعِنْ بِاللَّهِ وَلَا تَعْجِزْ وَإِنْ أَصَابَكَ شَيْءٌ فَلَا تَقُلْ لَوْ أَنِّي فَعَلْتُ كَذَا
كَذَا وَكَذَا أَوْ لَكِن قُلْ قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ فَإِنَّ لَوْ تَفْتَمُّ عَمَلِ الشَّيْطَانِ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ
يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَأَنْتُمْ تُؤْفَكُونَ ۝

CONCERNING LOVE, LONGING AND PLEASURE

All praise is due to Allah, Who has cleansed the hearts of His devoted servants from being drawn towards the glitter of this world and purified their inner selves from directing their attention to beings other than Him. He then exposed to them His glories to such an extent that they become filled with love for Him and exposed His grandeur to them until they become annihilated in the shine of His majesty and greatness, until they became drowned in recognizing Him and in His love.

I bear witness that there is no other being worthy of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, the seal of the prophets. May Allah's salutations be upon him, his family and his companions, the leaders of all human beings and their spiritual guides. These companions were the fore-runners and reins-holders of all mankind.

Thereafter, O muslims, Allah says: "He loves them and they love Him."

And He says with regard to the angels: "They celebrate His praises and glorify Him by night and by day without any laxness."

This does not happen out of habit but with great longing.

And Allah says: "With the bounty and the mercy of Allah. And with this should they rejoice." And with regard to the companions of Rasulullah ﷺ, Allah says: "Allah is pleased with them and they are pleased with Him."

1. Rasulullah ﷺ said: "O Allah, I beg of You Your love and the love of those who love You and I beg of You, grant me to do the deeds which causes me to reach Your love." (*Tirmithi*)

الخطبة الرابعة والثلاثون في المحبة والرضا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي نَزَّاهُ قُلُوبَ أَوْلِيَائِهِ عَنِ الْاَلْتِقَاتِ إِلَى رُحْرِ الدُّنْيَا وَنَضَّرْتَهُمْ وَصَلَّى أَسْرَارَهُمْ مِنْ مَلَاخِطَةِ غَيْرِ حَضْرَتِهِ ۝ شَعْرٌ كَشَفَ لَرْمٍ عَنْ سُبُحَاتِ وَجْهِهِ حَتَّى احْتَرَقَتْ بِنَارِ حُبَّتِهِ ۝ ثُمَّ احْتَجَبَ عَنْهَا بِكُنْهِ جَلَالِهِ حَتَّى تَاهَتْ فِي بَيْدَاءِ كِبْرِيَاءِهِ وَ عَظَمَتِهِ ۝ فَبَقِيَتْ عَرْقِي فِي بَحْرِ مَعْرِفَتِهِ ۝ وَمُحْتَرِقَةً بِنَارِ حُبَّتِهِ

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَاللَّهُ بَدَأَ أَنْ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ خَاتِمَ الْأَنْبِيَاءِ بِكَمَالِ نُبُوَّتِهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ سَادَةِ الْخَلْقِ وَأَهْلِيهِ ۝ وَقَادَةَ الْحَقِّ وَرَأْسَتِهِ ۝ وَسَلَامَ تَسْلِيمًا كَثِيرًا ۝

أَمَا بَعْدُ فَقَدْ قَالَ اللَّهُ تَعَالَى يُحِبُّهُمْ وَيُحِبُّونَهُ وَقَالَ تَعَالَى فِي الْمَلَكَةِ يُسَيِّدُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْقُرُونَ ۝

وَهَذَا لَا يَكُونُ فِي لِعَادَةِ إِلَّا بِالشُّوقِ

وَقَالَ تَعَالَى قُلْ بِفَضْلِ اللَّهِ بِرَحْمَتِهِ قَدْ لَكِ فَلْيَفْرَحُوا وَالْأُنْسُ هُوَ الْفَرَحُ بِمَا حَصَلَ مَعَ حِفْظِ الْحُدُودِ ۝ وَقَالَ تَعَالَى رَضِيَ اللَّهُ عَنْكُمْ وَرَضُوا عَنْهُ ۝

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ ۝

2. And Rasulallah ﷺ said: "And I beg of You to make me pleased with Your fixed destiny and I beg of You a cool abode after death and I beg of You the ecstasy of looking at your countenance and longing to meet You." *(Nasai)*

3. Rasulallah ﷺ said: "Whenever a group of people sit together in a place to remember Allah, the angels surround them and mercy envelopes them, tranquility descends on them and Allah remembers them in a gathering of those who are with Him."

Note: the "tranquility" mentioned here is the "peaceful satisfaction and contentment."

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "And from among mankind are those who have taken besides Allah, other Gods whom they love (as they should) love Allah And the believers are stronger than that in love for Allah. If only those who are unjust were to see the punishment, (and realize) that all power belongs to Allah it will be best. And surely Allah is Most severe in punishment.

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَأَسْأَلُكَ الرِّضَاءَ بَعْدَ الْقَضَاءِ وَأَسْأَلُكَ
بِرَدِّ الْعَيْشِ بَعْدَ الْمَوْتِ، وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ
إِلَى لِقَائِكَ.

«وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لَا يَقْعُدُ قَوْمٌ يَدْكُرُونَ اللَّهَ
إِلَّا أَحَقَّتْهُمْ الْمَلَايِكَةُ وَغَشِيَتْهُمْ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَ
ذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ، وَ السَّكِينَةُ أَي الْإِرْتِيَاحُ هُوَ الْإِنْسُ.»

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ،
وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ، وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يُرَوْنَ
الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ. ○

CONCERNING SINCERITY, GOOD INTENTIONS AND TRUTHFULNESS

All praise be to Allah a praise of the grateful ones. And we believe in Him with a faith of those truly believing in Him. We sincerely believe in His Oneness as an admission of the truthful ones. We bear witness that there is none deserving of worship except Allah alone, without any partner or associate, Who has ordered that jinn and man and the angels should worship Him in complete sincerity. And we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, the leader of all the prophets. May Allah's salutations be upon him and all the prophets, and upon his noble family and his pious companions.

Thereafter, O muslims, it has become clear to those blessed with Imaan and the enlightened instructions of the Qur'an that there is no way of acquiring true happiness and success, except through the acquisition of knowledge and through ibaadah. Every one amongst men faces destruction except those endowed with knowledge. And those endowed with knowledge face the threat of destruction, except those performing practical deeds of goodness. But even those performing good deeds face destruction except those who are sincere in their intentions. And such sincere ones, if they have no sincere intentions, their deeds are useless. For without a sincere intention those deeds are for show, which is tantamount to hypocrisy and disobedience. Similarly sincerity without trueness and without being for attaining Allah's pleasure in conformity with His will is also useless like dust.

Allah says regarding those deeds done for purposes other than His pleasure that such deeds are made into "flying dust, scattered about."

Allah also says: "Verily to Him is due sincere deen." He also says: "Verily the believers are those who believe in Allah and His messenger and then they harbour no doubts and strive with their wealth and their lives in Allah's path. Verily these are the truthful ones."

الخطبة الخامسة والثلاثون في الإخلاص والصدق

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ حَمْدَ الشَّاكِرِينَ ۖ وَتُؤْمِنُ بِإِيمَانِ الْمُؤَقِنِينَ ۖ وَتَقَرُّ
بِوَحْدَانِيَّتِهِ أَقْرَارَ الصَّادِقِينَ ۖ وَتَشْهَدُ أَنَّ لَّا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَالَمِينَ ۖ
وَمُكَلِّفِ الْيَحْنَ وَالْإِنْسِ الْمَلِكَةِ الْمُتَقَرَّبِينَ أَنْ يَعْْبُدُوهُ عِبَادَةَ الْمُخْلِصِينَ
وَتَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ سَيِّدَ الْمُرْسَلِينَ صَلَّى اللَّهُ
عَلَيْهِ وَعَلَىٰ جَمِيعِ النَّبِيِّينَ ۖ وَعَلَىٰ آلِهِ الطَّيِّبِينَ ۖ وَأَصْحَابِهِ الطَّاهِرِينَ ۖ

أَمَّا بَعْدُ فَقَدْ انْشَفَ لِأَرْبَابِ الْقُلُوبِ بِبَصِيرَةِ الْإِيمَانِ ۖ وَأَنْوَارِ الْقُرْآنِ ۖ أَنْ
لَا وُصُولَ إِلَى السَّعَادَةِ إِلَّا بِالْعِلْمِ وَالْعِبَادَةِ ۖ فَالِنَّاسُ كُلُّهُمْ هَلِكِي إِلَّا
الْعَالِمُونَ ۖ وَالْعَالِمُونَ كُلُّهُمْ هَلِكِي إِلَّا الْعَامِلُونَ ۖ وَالْعَامِلُونَ كُلُّهُمْ هَلِكِي
إِلَّا الْمُخْلِصُونَ الْمُخْلِصُونَ عَلَىٰ خَطَرٍ عَظِيمٍ فَالْعَمَلُ بِغَيْرِ نِيَّةٍ عَنَاءٌ ۖ وَالتَّيَّةُ
بِغَيْرِ إِخْلَاصٍ رِيَاءٌ ۖ وَهُوَ لِلتَّفَاقُ كِفَاءٌ ۖ وَمَعَ الْعُصْيَانِ سَوَاءٌ ۖ وَ
الإِخْلَاصُ مِنْ غَيْرِ صِدْقٍ وَتَحْقِيقِ هَبَاءٌ ۖ

وَقَدْ قَالَ اللَّهُ تَعَالَىٰ فِي كُلِّ عَمَلٍ كَانَ بِإِرَادَةِ غَيْرِ اللَّهِ مَشُوبًا مَعْمُورًا ۖ
وَقَدْ مَنَّا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا ۖ

وَقَدْ قَالَ اللَّهُ تَعَالَىٰ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۖ وَقَالَ تَعَالَىٰ إِنَّمَا الْمُؤْمِنُونَ
الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ
اللَّهِ ۖ أُولَٰئِكَ هُمُ الصَّادِقُونَ ۖ

1. Rasulullah ﷺ said to Sayeduna Ma'aaz ؓ: "Be sincere to Allah in your deen and little actions will suffice for you."
(Haakim)
2. Once a person called out inquiring: "O messenger of Allah, what is Imaan?" Rasulullah ﷺ replied: "It is sincerity."
(Tirmidhi)
3. Rasulullah ﷺ also said: "Verily actions are judged according to their intentions. And for every man shall be what he intended."
(Bukhary, Muslim)
4. Rasulullah ﷺ said to Sayeduna Abu Bakr ؓ: (while he was cursing one of his slaves): "How can one be from among the cursers and at the same time be of the truthful ones?" By the Lord of the Kaaba, this can never be!" Thereupon Abu Bakr ؓ on that day freed some of his slaves and then came to Rasulullah ﷺ, saying: "I will never return to such a deed."

I seek refuge in Allah from the accursed Shaytaan.

Allah says: "Say: I have been commanded to worship Allah with sincerity in my deen towards Him."

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمُعَاذٍ أَخِصْرٍ دِينَكَ يَكْفِيكَ
الْعَمَلُ الْقَلِيلُ ۞

وَتَلَاى رَجُلٌ يَا رَسُولَ اللَّهِ مَا الْإِيمَانُ قَالَ الْإِخْلَاصُ ۞

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى ۞

۞ وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لِأَبِي بَكْرٍ وَهُوَ يَلْعَنُ بَعْضَ رَقِيقِهِ

فَقَالَ لَتَأْبَيْنَ وَصِدَائِقِينَ كَلَا وَرَبِّ الْكَعْبَةِ فَأَعْتَقَ أَبُو بَكْرٍ يَوْمَئِذٍ بَعْضَ
رَقِيقِهِ ثُمَّ جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَا أَعُودُ ۞

أَعُودُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۞

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ۝

CONCERNING CONTEMPLATION AND RECKONING WITH ONESELF

All praises be to Allah, Who takes account of all that a person earns and He is the One Who oversees and notices his every sinful deed. And I bear witness that there is no other being worthy of worship except Allah alone, without any partner and without any associate and I bear witness that Sayeduna Muhammad ﷺ is the servant and messenger of Allah, the leader of the prophets. May Allah's blessings and salutations be upon him and upon his family, the leaders of all the chosen ones and upon his companions the heads of all the god-fearing ones.

Thereafter, O muslims, verily the criterion for salvation is the performance of good deeds, but righteous deeds are not taken into consideration unless a person performs it permanently and continuously and does so in the correct and prescribed manner. Linking these factors and doing them continuously will not be acquired except after first making the soul obligated to doing them habitually. This is termed *mushaaratah* (2) to take notice of *mushaarath* diligently is termed *muraaqabah*. However, thirdly, the soul must at specific times be checked to ascertain whether it had fulfilled all these conditions properly or not. This checking and reckoning is termed *muhaasabah* (taking mutual accounting and reckoning). Fourthly we have the term *mu'aaqabah* (mutual exertion) which refers to the toil and effort required in order to rectify actions if the above condition are missing. Fifthly the soul must be subjected to various strenuous *wazeefas* (zikr) if there is any hesitation in the doing of good deeds. This is the stage of *mujaaadah*. Sixthly we have *mu'aatabah* (mutual censure) which means putting censure upon the soul, causing it to become disassociated from such places where rebellion against Allah takes place and putting a burden upon it to compensate for faults.

All the above exercises are intended so as not to be unmindful of the soul for a single moment whereby it is intended to save the souls from becoming deviated or defiant or rebellious. The sacred texts (Qur'an and hadeeth) are filled with narrations concerning these points and one should consider the details set forth therein.

الخطبة السادسة والثلاثون في المراقبة والمحاسبة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله القائم على كل نفس بما كسبت، الرقيب على كل جارحة بما
اجترحت، وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن
سيدنا ومولانا محمدا عبده ورسوله، سيد الأنبياء، صلى الله عليه و
على آله سادة الأصفياء، وعلى أصحابه قادة الأتقياء.

أما بعد، فإن رضى الجاهة تدور على الأعمال ولا يعتد بالأعمال إلا بالمواظبة
عليها وعلى حقوقها وهو المراقبة، ولا يتوهم هذه المواظبة والمراقبة إلا بالزام
النفس الأعمال أولا وهو المشاركة، ثم ملاحظة هذه المشاركة كل
وقت ثانيا وهو المراقبة، ثم الإحساب على النفس في وقت خاص أتمها
وقت الشرط أم لا ثالثا وهو المحاسبة، ثم علاجها بسقفة تصلحها إذا
لم تفت بالشرط رابعا وهو المعاقبة، ثم تأديبها بفنون من الوظائف الثقيلة
جبر المافات منها إذا ارأها تواتت خامسا وهو المجاهدة، ثم توبيخها
والعدل عليها إذا استعصت وحملها على التكاثر سادسا وهو المعاقبة.

ويرجع الجميع إلى عدم إهمال الملاحظة فتجمع وتشرح والتصور مشحونة

منه فانظر ما يترد، قال الله تعالى يعلم خائنة الأعين وما تخفى

الصدور

Allah says: "He knows the deceiving glances of the eyes and that which is concealed within the breasts."

And Allah says: "As for him who fears the place of standing before His Lord and prohibits his self from indulging in bestial passions, paradise will surely be his ultimate abode."

And Allah says: "And who is more misguided than him who follows his passions?"

1. Aslam ﷺ reports that once Umar ﷺ visited Sayeduna Abu Bakr ﷺ who at that time was pulling his tongue. Umar ﷺ said: "Stop this. May Allah forgive you." Abu Bakr ﷺ replied: "Verily this organ is the one who causes me to reach the places of destruction." *(Maalik)*
2. Rasulallah ﷺ said: "A mujaahid is a person who strives against his self in the obedience of Allah." *(Baihaqi)*
3. Sayeduna Umar ﷺ said: "Reckon with yourself before you are being reckoned with and weigh yourself before you are being weighed." *(Kanzul Ummaal)*

I seek refuge in Allah from the accursed Shaytaan.

Allah says: "O you who believe, fear Allah and let every soul consider that which it sends ahead for the day of tomorrow, and fear Allah. Verily Allah is fully aware of what you do."

وَقَالَ تَعَالَى وَامَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ فَاِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ۝

وَقَالَ تَعَالَى وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ ۝

وَعَنْ أَسْلَمَ أَنَّ عُمَرَ دَخَلَ يَوْمًا عَلَىٰ أَبِي بَكْرٍ الصِّدِّيقِ وَهُوَ يَجِدُ لِسَانَهُ فَقَالَ
عُمَرُ مَا غَفَرَ اللَّهُ لَكَ فَقَالَ لَهُ أَبُو بَكْرٍ إِنَّ هَذَا أوردني الموراد ۝

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ فِي
طَاعَةِ اللَّهِ ۝

وَقَالَ عُمَرُ حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا وَزِنُوا قَبْلَ أَنْ تُوزَنُوا ۝

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۖ وَاتَّقُوا
اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ۝

CONCERNING PONDERING OVER MATTERS AND CONTEMPLATION

All praises be to Allah, Who has encouraged unto ponder and contemplate, to observe and to give deep thought. I bear witness that there is no other deity worthy of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, the master among the children of Adam ﷺ in this world. May Allah's salutations be upon him and upon his family as well as his companions, the chosen and righteous ones.

Thereafter, O muslims, verily Allah has encouraged us to ponder and reflect with deep thought in so many verses of the Holy Quran and He has praised those who contemplate. In this way, while praising them He says: "those who remember Allah, while standing, sitting and lying on their sides and ponder over the creation of heavens and earth."

He asks: "Do they not ponder over the kingdoms of heavens and earth?"

He also says: "Did We not make the earth as a wide expanse? And the mountains as pegs. And have We not created you in pairs And made your sleep for rest? And made the night as a covering? And made the day as a means of subsistence? And have We not built over you the seven firmaments. And placed therein a light of splendour? And did We not send down from the clouds water in abundance? That you may produce therewith corn and vegetables And gardens of vegetation?"

And Allah says: "Then let man look at his food or that We pour forth water in abundance. And We split the earth in fragments. And produce therein corn And grapes and nutritious plants and olives and dates and enclosed gardens dense with lofty trees and fruits and fodder for use and convenience for you and your cattle."

الخطبة السابعة والثلاثون في التفكير^(٢)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذي كثرت الحث في كتابه على التدبر والأخبار والنظر والأفتكار. وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن سيدنا ومولانا محمدا عبده ورسوله سيد ولد آدم في دار القرار وعلى آله وأصحابه الأئمة الأبرار.

أما بعد فإن الله تعالى قد أمر بالتفكير والتدبر في مواضع لا تحصى من كتابه المبين. وأنتى على المتفكرين. فقال تعالى الذين يدكرون الله قياما وقعودا وعلى جنوبهم ويتفكرون في خلق السموات والأرض وقال تعالى أولم ينظروا في ملكوت السموات والأرض.

وقال تعالى ألم يجعل الأرض مهادا للجبال أوتادا. وخلقناكم أزواجاً. وجعلنا نومكم سباتاً. وجعلنا الليل لباساً. وجعلنا النهار معاشاً. وبنينا فوقكم سباعيشاداً. وجعلنا سراجاً وهاجاً. وأنزلنا من المعصرات ماءً ثجاجاً لنخرج به حياءً ونباتاً. فجذبت ألقافاً. وقال تعالى قتل الإنسان ما أكفره. من أبي شى خلقه. من نطفة خلقه فقدرة. ثم السبيل يبره. ثم أمانه فأقبره. ثم إذا شاء أنشره. كلاً ما يقض وأمره. فليدظر الإنسان إلى طعامه. أنا صببنا الماء صباً. ثم شققنا الأرض شققاً. فأنبتنا فيها حباً. وعنباً وقضباً. وزيتوناً. ونخلاً. وحدائق غلباً. وقهاةً وأبناً. متاعاً لكم ولأنعامكم.

1. Rasulallah ﷺ said at the time of the revelation of the verse: "Verily in the creation of heavens and earth and in the alternation of night and day there are indeed signs for men of understanding", "Woe unto him who recites these verses and do not ponder over them."
2. Ibn Abbaas ؓ reports that a certain group of people pondered over Allah. Rasulallah ﷺ said: "Do not ponder over Allah. But rather ponder over the creation of Allah, for verily you are not capable of that."

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "Look at the signs of Allah's mercy, see how he has brought the earth to life after its death. Verily He is the One Who will bring the dead to life and He has power over everything."

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي نَزُولِ إِنْ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
الْآيَةَ وَيْلٌ لِمَنْ قَرَأَهَا وَلَمْ يَتَفَكَّرْ فِيهَا.

وَعَنْ ابْنِ عَبَّاسٍ أَنَّ قَوْمًا تَفَكَّرُوا فِي اللَّهِ عَزَّ وَجَلَّ فَقَالَ النَّبِيُّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ تَفَكَّرُوا فِي خَلْقِ اللَّهِ وَلَا تَتَفَكَّرُوا فِي اللَّهِ فَإِنَّكُمْ لَمْ تَعْبُدُوا
قَدْرَهُ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

فَانظُرْ إِلَى آثَارِ رَحْمَةِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ
لَمُنْجَى الْمُؤْمِنِينَ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

CONCERNING DEATH AND AFTER DEATH

All praise be to Allah, Who through death broke the necks of the tyrants and has also through death broken the backs of the mighty kings of Persia and through death destroyed the hopes of the Caesars. And He has made death a means towards success for the pious ones and through death has made a meeting place for them with Him. To Him belongs the highest status for the bounties which He bestows, and to Him belongs the right of retribution by means of punishment by means of His overpowering might. I bear witness that there is no other being worthy of worship except Allah alone, without any partner or associate. And I bear witness that Sayeduna Muhammad ﷺ is the servant and messenger of Allah, the one who was blessed with many clear miracles. May Allah's salutations and blessings be upon him and his family and his companions, the possessors of excellence and virtue.

1. Verily Rasulallah ﷺ said: "Remember abundantly the destroyer of pleasures (death)." (*Tirmithi, Nasai, Ibn Majah*)
2. Rasulallah ﷺ also said: "When a muslim is near death the angels of mercy approach him with a white silk cloth and says to him (his souls): "Come out in happiness, having attained, Allah's pleasure. Come to the comfort and mercy of Allah and proceed to the Lord Who will not be angry with you."

It is further reported: "When a kafir nears death the angels of punishment approach him with a coarse cloth and says: "Proceed in unhappiness to the punishment of Allah for Allah is angry with you." (*Ahmad, Nasai*)

3. Rasulallah ﷺ also said: "Two angels come to him in the grave and makes him sit up and say to him: "Who is your Lord?" He will reply: "Allah is my Lord." Then they ask him: "And what is your deen?" He will reply: "My deen is Islam." Then they ask him: "Who is this man who was sent to you?" He will reply: "He is Rasulallah ﷺ."

الخطبة الثامنة والثلاثون في ذكر الموت وما بعده

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذي قصم بالموت رقاب الجبابرة، وكسره ظهور الأكابر، وقصر به أمان القياصرة، وجعل الموت مختصاً للأنبياء، وموعداً في حقهم للقاء، فله الإنعام بالنعيم المتظاهرة، وله الانتقام بالنقم القاهرة، وأشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن سيدنا ومولانا محمداً عبده ورسوله، ذوالمعجزات الظاهرة، وعلى آله وأصحابه أولى الكمالات الباهرة، وسلم تسليمًا كثيرًا.

أما بعد فقد قال رسول الله صلى الله عليه وسلم أكثر وأذكرها ذم اللذات الموت

وقال عليه الصلاة والسلام إذا حضر الموت من أتت ملائكة الرحمة بحبر ربيضا فيقولون اخرجي راضية مرضية عنك إلى روح الله وريحان ورب غير غضبان

وفيه أن الكافر إذا احتضر أتته ملائكة العذاب يسبح فيقولون اخرجي ساخطة مسخوطة عليك إلى عذاب الله عز وجل

وقال عليه الصلاة والسلام يأتيه ملكان فيجلسانه فيقولان له من ربك فيقول ربي الله فيقولان له ما دينك فيقول ديني الإسلام فيقولان ما هذا الرجل الذي بعث فيكم فيقول هو رسول الله صلى الله عليه وسلم وفيه

A caller from the heavens will then proclaim. " My servant has spoken the truth. So prepare a bed for him in paradise." And it will be opened.

Rasulullah ﷺ then said: "When the doors will open the winds of *jannat* and the sweet fragrance of *jannat* will come to him and his grave will become widen need to the extent of the reaching of his sight." However the kaafir's situation will be the opposite of that." *(Musnad Ahmad, Abu Dawood)*

4. Rasulullah ﷺ also said: "Allah says: "I have prepared for my righteous servants that no eye has seen, no ear has heard and what was not even perceived by the minds of men." *(Bukhary, Muslim)*
5. Rasulullah ﷺ says: "The person who will have the least punishment of the inmates of hell will be the one who will be given sandals with straps of fire as a result of which his brains will boil like a kettle. He will think that he receiving the worst of punishment where as in actual fact he will be the one with the lightest punishment." *(Bukhary, Muslim)*
6. Rasulullah ﷺ says: "Verily you will see your Lord just as you see this moon, having no obstruction in seeing it."

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "Every soul shall taste of death. Then you shall be returned to us."

فَيُنَادِي مُنَادٍ مِّنَ السَّمَاءِ أَنْ صَدَقَ عَبْدِي قَافِرُ شَوْهُ مِنَ الْجَنَّةِ وَالْبِسْوَةِ
مِنَ الْجَنَّةِ وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ فَيُفْتَحُ وَأَمَّا الْكَافِرُ فَيُكْرَمُ مَوْتَهُ
(وَجَمِيعُ حَالِهِ عَلَى صِدِّ ذَلِكَ)

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ قَالَ اللَّهُ تَعَالَى أَعَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا
عَيْنٌ رَأَتْ وَلَا أذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ الْحَدِيثُ ٤

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِنَّ أَهْلَ النَّارِ عَدَا بَابًا مِّنْ لَهُ نَعْلَانِ
وَشِرَاكَيْنِ مِنْ نَارٍ يَغْلِي مِنْهُمَا مَاعَةٌ كَمَا يَغْلِي الْيَرْجُلُ مَا يَبْرِي أَنْ أَحَدًا
أَسَدُّ مِنْهُ عَدَا بَابًا وَإِنَّهُ لَأَهْوَنُ مِنْ عَدَا بَابًا

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِنَّكُمْ سَتَرُونَ رَبِّكُمْ كَمَا تَرُونَ هَذَا الْقَمَرَ لَا تَصَامُونَ
فِي رُؤْيَاهُ ٤

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ٥

CONCERNING THE DEEDS FOR THE DAY OF AASHURA

All praise is due to Allah Who has created for the sun and the moon to follow fixed courses, while the stars and the trees bow down to Him and He has given preference for certain periods of time over others just as He gives preference for specific places over others, and for some human beings above other humans.

We bear witness that there is none worthy of worship except Allah alone, without any partner and without any associate and We bear witness that Sayeduna Muhammad ﷺ is the servant and messenger of Allah, the one who guided us towards righteous deeds, of which is the fasting of the day of Aashura, a day of good actions. And he also prohibited us from bad deeds, among which are all those innovated deeds. May Allah's salutations be upon him and his family and upon his companions who upheld the deen, both the compulsory thereof and the permissible and destroyed the prohibited customs of the days of ignorance, both the prohibited and the abominable thereof. May these salutations descend on them all abundantly.

Thereafter, O muslims, the day of Aashura is near at hand. It is a time when people commit some very good deeds as well as various rejected innovations of the first mentioned is the commendable act of fasting on this day.

1. Rasulullah ﷺ said: "Verily the best fasting after the month of Ramadaan is the fasting of the month of Muharram."
(Muslim)
2. And Rasulullah ﷺ said: "Regarding the fast of the day of Aashura, it is my hope that Allah will through it compensate for sins committed during the previous year."
(Muslim)

الخطبة التاسعة والثلاثون في أعمال عاشوراء

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الشَّمْسَ وَالْقَمَرَ يُجْسَبَانِ وَالنَّجْمَ وَالشَّجَرَ يَسْجُدَانِ
وَفَضَّلَ زَمَانًا عَلَى زَمَانٍ كَمَا فَضَّلَ مَكَانًا عَلَى مَكَانٍ وَإِنْسَانًا عَلَى إِنْسَانٍ
وَتَشَهَّدَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَتَشَهَّدَ أَنَّ سَيِّدَنَا وَمَوْلَانَا
مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ الَّذِي هَدَانَا إِلَى الْخَيْرَاتِ وَمَنْهَا صَوْمُ عَاشُورَاءَ يَوْمِ
الْحَسَنَاتِ وَفَهَانَا عَنِ الْمُنْكَرَاتِ وَمِنْهَا مَا ابْتَدَعُوا فِيهِ مِنَ الْمُخْتَرَعَاتِ
صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ الَّذِينَ أَقَامُوا الدِّينَ الْوَاجِبَاتِ مِنْهَا
وَالْمُنْدُوبَاتِ وَأَبْطَلُوا رُسُومَ الْجَاهِلِيَّةِ الْمُحْرَمَاتِ مِنْهَا وَالْمَكْرُوهَاتِ وَسَلَّم
تَسْلِيمًا كَثِيرًا أَمَا بَعْدُ فَقَدْ حَانَ يَوْمُ عَاشُورَاءَ

أَمَا بَعْدُ فَقَدْ حَانَ يَوْمُ عَاشُورَاءَ لِلنَّاسِ فِيهِ مَعْرُوفَاتٌ وَمُنْكَرَاتٌ ظَلَمَاءُ
فِيمِنَ الْأَوَّلِ اسْتَجَابَا بِالصَّوْمِ فِيهِ

فَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ الصِّيَامِ بَعْدَ مَضَانِ شَهْرِ
اللَّهُ الْمُحْرَمِ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ صِيَامُ يَوْمِ عَاشُورَاءَ أَحْتَسِبُ عَلَى اللَّهِ أَنْ
يَكْفِرَ السَّنَةَ الَّتِي قَبْلَهُ

3. And Rasulallah ﷺ said; "Fast on the day of Aashura. And be contrary to the Jews by fasting a day before it and a day after it.
4. In the beginning the Day of Aashura used to be fasted before the fast of Ramadaan was made compulsory. And when it became revealed the Ramadaan should be fasted, those who wished to do so, fasted on this day while others who did not wish to do so, did not fast. Those who voluntarily fasted on Aashura sought to acquire blessings of abundant sustenance for their families." *(Six books of Hadeeth except Nasai)*
5. Rasulallah ﷺ said: "Whoever spends freely on his family on the day of Aashura, Allah will grant him blessings in his *riziq* throughout the year." *(Razeen, Baihaqi)*

Some people have taken the day to be a day of rejoicing, and for the reading of elegies, mourning, the expression of grief and for remembering the tragedies which befall the Ahlul Bayt. They also use it for visiting grave-sites and for other acts. And they busy themselves with such acts of entertainment, amusement and what amount to shirk and sin.

I seek refuge in Allah from the accursed Shaytaan.

Allah says: "As for him who does an atom's weight of good, he will see it and whosoever does an atom's weight of evil he will see it."

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ صُومُوا عَشُورَاءَ وَخَالَفُوا فِيهِ الْيَهُودَ وَصُومُوا
قَبْلَهُ يَوْمًا وَبَعْدَهُ يَوْمًا .

وَكَانَ عَشُورَاءَ يُصَامُ قَبْلَ رَمَضَانَ فَلَمَّا نَزَلَ رَمَضَانُ كَانَ مِنْ شَاءِ
صَامَ وَمِنْ شَاءِ أَفْطَرَ وَ مِنْ الْأَوَّلِ إِبَاحَةً وَبَرَكَاتٍ التَّوْسِعَةَ فِيهِ
عَلَى عِيَالِهِ .

فَقَدْ قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَنْ وَسَّعَ عَلَى عِيَالِهِ فِي النَّفَقَةِ يَوْمَ
عَشُورَاءَ وَسَّعَ اللَّهُ عَلَيْهِ سَائِرَ سَنَتِهِ .

وَمِنَ الثَّانِي اتِّخَاذَهُ عِيدًا أَوْ مَوْسِمًا أَوْ اتِّخَاذَهُ مَأْتَمًا مِنَ الْمَرَاتِي وَالْيَاخِزِ
وَالْحَزَنِ بِذِكْرِ مَصَائِبِ أَهْلِ الْبَيْتِ وَاتِّخَاذِ الصَّرَاحِجِ وَالْأَعْلَامِ وَمَا يُقَارِنُهَا
مِنَ الْمَلَاهِي وَالشُّرُكِ وَالْأَتَاقِمِ .

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ . وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ .

CONCERNING THE DEEDS OF THE MONTH OF SAFAR

All praise is due to Allah in whose Hands lie the control of all affairs. He is the creator of all things and He is the Controller of all affairs, the good as well as the bad.

We bear witness that there is no one worthy of worship except Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is the servant and messenger of Allah Who has taken us out of darkness and brought us into the light and who through his teachings has eliminated all ignorance and evil. May Allah's salutations be upon him and his family and his companions, through whom this deen became manifest in the best form. Through them faith became firmly established in the breasts throughout all the days and months. Abundant salutations upon them.

Thereafter, O muslims, the month of Safar has drawn near to us. And this is the month which is taken as a bad omen by some people while others take it to be the herald of goodness, as was done by the people of the days of ignorance who used to resort to the detested habit of shifting the months around because of this wrong belief.

Allah rejected this custom and stated that this shifting of the months was a cause for further kufr. Similarly Rasulullah ﷺ condemned the practice of taking Safar to be a time for good or bad luck and he rejected the habit of associating sorrows and grief with it.

1. Rasulullah ﷺ said: "There is no spreading of disease from one person to another (except with Allah's permission) neither is there any taking of omens from the flight of birds, nor any evil in the sounding of the owl and neither is there any (ill-fortune in the month of) Safar.
2. Once, Muhammad bin Raashid told Rasulullah ﷺ that people were taking an ill omen from the entrance of the month of Safar. Rasulullah ﷺ said: "There is no ill-omen in Safar."

الخطبة الأربعة في ما في صفر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذي بيّد أمة الأمورة وهو خالق كل شيء والمتصرف
فيه من الخيرات والشؤون

ونشهد أن لا إله إلا الله وحده لا شريك له ونشهد أن سيدنا ومولانا
محمدًا عبده ورسوله الذي أخرجنا من الظلمات إلى النور وصحا كل جهل
وَدَجْوَرٍ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ الَّذِينَ ظَهَرُوا مِنْ الدِّينِ
أَتَمَّ ظُهُورِهِمْ وَرَسَخَ بِهِمُ الْبِقَيْنُ فِي الصُّدُورِ تَنَاوَدَتِ الْيَأْمُ وَالشُّهُورُ
وَسَلَّمَ تَسْلِيمًا كَثِيرًا

أما بعد فقد حان شهر صفر يتشاءم به بعض الناس ويتطير كما
كان أهل الجاهلية مع هذا الاعتقاد يبتدعون فيه التسمية
التكفيرية بطله الله تعالى بقوله إنما التسمية زيادة في الكفر وكذلك
ففي رسول الله صلى الله عليه وسلم الشوم والطيرة به خصوصًا
ويكفي شيء عمومًا وأزاح بهذا النفي عما هو مومًا وعمومًا
فقال عليه الصلوة والسلام لا عدوى ولا طيرة ولا هامة ولا صفر

الحديث قال محمد بن راشد يتشاءم مؤن بدخول صفر فقال النبي
صلى الله عليه وسلم لا صفر

3. Rasulallah ﷺ said: "Taking omens by the flight of birds is 'shirk'. He repeated this thrice." (*Abu Dawood, Tirmithi*)
4. Ibn Masood ؓ said: "All of us sometimes have such baseless thoughts except that Allah removes them through *tawakkul* (trust in Him)."

From this statement of Ibn Masood, we learn that *tawakkul* is in not believing in the heart the whisperings (coming into the mind) with regard to the flight of birds, neither in acting upon its results through the limbs, nor expressing belief of the same through the tongue. We will then not be taken to task for any such wrong beliefs.

The statement of Rasulallah ﷺ: "If ill omen is found, it would be in a woman, a property and a horse." Should be interpreted to mean that if by any chance there was any ill-omen, it would be in these three things." (*Bukhary, Muslim*)

I seek refuge in Allah from the accursed Shaytaan.

Allah says: "The messenger replied: "The ill omen (bad luck) is with you (as a result of your deeds). Is this because you have been admonished to return to Allah. But you are an extravagant people."

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ الطَّيْرَةُ شِرْكٌ قَالَ ثَلَاثًا ۞

وَقَالَ ابْنُ مَسْعُودٍ مَا مِثْلُهَا إِلَّا لَكِنَّ اللَّهَ يُدْهِبُهَا بِالتَّوَكُّلِ ۞

وَعَلِمَ يَقُولُ بْنُ مَسْعُودٍ أَنَّ وَسْوَسةَ الطَّيْرَةِ إِذَا لَمْ يَعْتَقِدْهَا بِالْقَلْبِ
وَلَمْ يَعْمَلْ بِتَقْتِضَاهَا بِالْجَوَارِحِ وَلَمْ يَتَكَلَّمْ بِهَا بِاللِّسَانِ لَا يُوَاقِدُ
عَلَيْهَا وَهَذَا هُوَ الْمُرَادُ بِالتَّوَكُّلِ ۞

وَمَا رَوَى أَنَّهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ قَالَ الشُّومُ فِي الْمَرْأَةِ وَالدَّارِ
وَالْفَرَسِ فَهُوَ عَلَى سَبِيلِ الْفَرَضِ لِمَا قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
وَأَنَّ تَكُنَ الطَّيْرَةُ فِي شَيْءٍ فَفِي الدَّارِ وَالفَرَسِ وَالْمَرْأَةِ ۞
أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۞

قَالُوا طَائِرُكُمْ مَعَكُمْ أَيْنَ ذُكْرُكُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ۞

CONCERNING WHAT IS BEING DONE IN RABEE-UL-AWWAL

All praise is due to Allah Who is sufficient for all and everything. He is the One who through His perfect attributes become manifest and in His Being is concealed. We bear witness that there is no being worthy of worship except Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, the chosen one. May Allah's salutations and blessings be upon him, and his family and upon his companions, whose uttering were indeed pure.

Thereafter, O muslims, the month of Rabee-ul-Awwal has drawn near and dawned, during which many people have become accustomed to celebrate the birthday of the Holy Prophet in various gatherings. And now it is our intention to clarify the position (as to the permissibility or prohibited nature of this act). Hence we state that in the books of Bukhary and Muslim it is mentioned that Rasulullah ﷺ said: "There are two raka'ahs salaah before Maghrib salaah." (This was repeated thrice and on the third occasion he added: "For those who so desire." This last phrase indicated that Rasulullah ﷺ wanted to point out that this was not to be an established practice and certainly not compulsory. To make it obligatory would thus be wrong).

There are many other proofs and arguments in this regard: The eminent scholars of Islam have a consensus on the point that if non-rewardable acts are considered to be rewardable acts, it would amount to making a change in the deen. Similarly it amounts to changing the deen if the optional deeds are considered to be compulsory. If this noble remembrance of the Rasul (in the form of the Mowlood Shareef) takes place without any special conditions attached to it, there is still no way that such celebrations can be considered to be within the limits of the Shariah. And if these celebrations have such special conditions attached to then and a person considers them to be compulsory to celebrate, such celebrations are innovations. And if one does not look upon such celebrations as being rewardable acts, but still entertains the act, this too

الخطبة السابعة والأربعون في الربيعين

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله وكفى الذي يكماله ظهر وبذاته اختفى ونشهد أن لا إله إلا
الله وحده لا شريك له ونشهد أن سيدنا ومولانا محمدا عبده ورسوله
المصطفى صلى الله عليه وعلى آله وأصحابه الذين وردتهم قد صفا
أما بعد فقد حان شهر ربيع الأول الذي اعتاد فيه بعض التائبين
المؤيد النبوي في المحقق فنقول لتحقيق المسألة أنه ثبت بحديث الشيخين
في الصلوة قبل المغرب ركعتين وغيره من البراهين ومنها اتفاق المحققين
أن اعتقاد غير القرية قرية أو غير اللازم لازما تغيير للدين وأن إيهام هذا
الاعتقاد يشابه هذا التغيير ويحقق به في الحكم لحوق النظر بالنظر
فهذا الذي كثر الشك فيه إن كان خاليا من التخصيصات والقيود فلا كلام في
دخوله تحت الحدود وإن كان مقارنا لها مع إباحتها فإن اعتقد كونها لازما
أو مقصودا كان من المحدثات وإن لم يعتقد كونها قرية لكن أو همة

is near to being an innovation. As such both these acts are prohibited as all non-permissible deeds should be prohibited to various degrees of prohibition according to the beliefs held. Thus those who hold the belief of these celebrations being compulsory or those in whom there is fear of corruption, should be compulsorily prohibited while those free from such elements will be looked upon as an occasion that has been part of the process of time.

We notice the habit among people that they are more prone to attack and condemn those who abstain from these celebrations with greater vehemence than they would condemn those who abstain from the compulsory commandments. Such people prefer to see the prohibited acts increase without expressing any objection.

The difference of opinion between the latter day scholars is similar to the difference of the earlier scholars, for example, concerning practising on the hadeeth about keeping fast on Friday's alone.

Rasulullah ﷺ said: "Do not fix Friday night for optional prayers from amidst the other nights, nor fix the day of Friday for fasting amidst the other days, except if it be within the regular sequence set by any of you (for fasting)." *(Muslim)*

Similar is the difference among the scholars on the issue of the hajis stopping at Muhassab. Ibn Umar ؓ considered it sunnah, while Ibn Abbaas considered it as a mere stop for convenience." *(Muslim)*

The Shariah has many regulations. However if these celebrations are accompanied by various manifest evils or prohibited acts, then the verdict upon then is one of being nor permissible and prohibited.

This is also the verdict upon the celebration known as Haadi Ashar i.e., it the 11th day which occurs in Rabi-ul-thaani, the festival of Sheikh Abdul Qadir Jailani.

I seek refuge in Allah from the accursed Shaytaan.

Allah says: "Verily, O Muhammad ﷺ, We have elevated for you your mention."

كَانَ مُشَابِهًا بِالْبِدَاةِ وَيُبْنَعُ عَنْهَا مَنَعُ الْمُنْكَرَاتِ بِتَقَاوُتِ فِي الْمَنَعِ
بِتَقَاوُتِ الدَّرَجَاتِ فَمَنْ ظَنَّ بِالْفَاعِلِ هَذَا الْإِعْتِقَادَ أَوْ إِيهَامَ الْفَسَادِ
أَدْخَلَ اِعْتِيَادَهُ فِي مَحْظُورِ الْإِلْتِزَامِ وَمَنْ ظَنَّ بِهِ خُلُوقَهُ عَنْهُمَا أَدْخَلَ
اِعْتِيَادَهُ فِي سَائِغِ الدَّوَامِ وَالَّذِي يُشَاهِدُ حَالَ الْعَوَامِ مِنْ تَشْبِيهِ عَمَّ
عَلَى التَّارِكِينَ وَالْمَلَامِ أَشَدَّ مِنْهُ عَلَى تَارِكِ الْأَحْكَامِ وَيُرْوَجُّ تَنْبِيحُ الْمَانِعِ
بِالْكَلامِ وَهَذَا الْاِخْتِلَافُ مِنَ الْخَلْفِ كَالْاِخْتِلَافِ مِنَ السَّلْفِ فِي الْعَمَلِ بِأَحَادِيثِ
إِقْرَأْ يَوْمَ الْجُمُعَةِ بِالصِّيَامِ وَتُرْوَى الْحَاجِّ بِالْمَحْصَبِ لِلْمَقَامِ

وَأَصَاهَا مِنَ الْحُكْمِ وَأَمَّا إِذَا قَارَنَ هَذَا الْاِخْتِلَافَ مُنْكَرَاتِ بِلَيْتَةِ فَالْفَتْوَى
بِالْمَنَعِ مُنْعِنَةً

وَهَذَا هُوَ الْحُكْمُ فِي رَسْمِ آخَرَ لَيْسَ بِالْحَادِي عَشَرَ الَّذِي يَقَعُ فِي رَجَبِ الثَّانِي
وَهُوَ عُرْسُ السَّبِيحِ عَبْدُ الْقَادِرِ الْجِيلَانِي

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

وَرَفَعْنَا لَكَ ذِكْرَكَ

CONCERNING THE MONTH OF RAJAB

All praise be to Allah Who took His servant Muhammad ﷺ on a night journey one night from the Holy Mosque in Makkah to the Masjid-ul-Aqsa in Jerusalem. And from there through the seven heavens. I bear witness that there is none deserving worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, the best of all mankind. May Allay's salutations in abundance be upon him and his family and all his companions, who dispelled the darkness.

Thereafter, O muslims, the month of Rajab has downed upon us Rajab, the deaf one. During this month there are some special regulations concerning this month, some were important than others. When this month used to arrive, Rasulullah ﷺ used to pray: "O Allah great us the blessings of the months of Rajab and Sha'baan and guide us towards Ramaadaan." Secondly there is the fasting of certain of its days according to some reports. Some of these reports are with chains of transmission reaching Rasulullah ﷺ yet are unauthentic and mostly weak in nature (due to defects concerning the narrators). Many of these reports are totally weak and even fabricated then also there is a report by Khara-shah who says: "I saw Umar bin Khattab ﷺ hitting the palms of people for fasting in Rajab, until they stopped fasting by eating."

Thirdly there is a Mowqoof report (which means a saying not correctly attributed to Rasulullah ﷺ but to one of his companions). Abu Hurayrah ﷺ reports: "A person who fasts on the 27th of Rajab, will be rewarded by Allah for a fast of sixty months."

الخطبة الثانية والأربعون في ما يتعلق برجب^(٣٢)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَسْرَى بِعَبْدِهِ لِيَلْأَمِّنَ الْمَسْجِدَ الْحَرَامَ إِلَى الْمَسْجِدِ
الْأَقْصَى ثُمَّ مَنَّهُ إِلَى السَّمَوَاتِ الْعُلَى وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا
شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولَهُ سَيِّدَنَا لَوْ رَأَى
صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ الَّذِينَ كَفَلُوا الدُّبْحِي ۖ وَسَلَّم تَسْلِيمًا
كَثِيرًا كَثِيرًا ۖ

أَمَّا بَعْدُ فَقَدْ كَانَ شَهْرُ رَجَبِ الْأَصَمِّ لَهُ أَحْكَامٌ بَعْضُهَا مِنْ بَعْضِ أَهَمِّ ۖ

فَمِنْهَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ رَجَبٌ

قَالَ اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ ۖ وَبَلِّغْنَا رَمَضَانَ

وَمِنْهَا الصَّوْمُ فِي بَعْضِ أَيَّامِهِ تَخْصِيصًا وَفِيهِ رَوَايَاتٌ ۖ

الْأَوَّلُ مَا رَوَى مَرْفُوعًا وَلَمْ يَصِحَّ مِنْهَا شَيْءٌ وَغَايَتُهُ الضُّعْفُ وَجَاهُهَا مَوْضُوعٌ ۖ

وَالثَّانِي مَا عَنِ خُرُوشَةَ قَالَ رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ يَضْرِبُ أَكْفَ الرِّجَالِ

فِي صَوْمِ رَجَبٍ حَتَّى يَضَعُوهَا فِي الطَّعَامِ ۖ

وَالثَّلَاثُ مَا هُوَ مَوْقُوفٌ عَلَى ابْنِ هُرَيْرَةَ مِنْ صَامَ يَوْمَ سَبْعٍ وَعِشْرِينَ

مِنْ رَجَبٍ كَتَبَ اللَّهُ لَهُ صِيَامَ سِتِّينَ شَهْرًا ۖ

A third report states that fasting is permissible, but it should not be performed with the belief that it is a sunnah, derived from Rasulullah ﷺ. But rather as a means of precaution, just in case it should be so. However the other reports make it clear that certain specific days of Rajab should not be fasted so as to protect oneself from misinterpreting the rules of Shariah. Mention must also be made of the 27th night of Rajab which has been fixed as a time of celebration during which lectures are delivered on the Mee'raj, which is an innovation by the general public and their leaders.

The verdict on this issue is similar to the verdict delivered in the sermon relating to the blessed birth of Rasulullah ﷺ.

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "And you, O messenger of Allah, will travel through various stages of the skies."

وَهَذَا امْتِلُ مَا وَرَدَ فِي هَذَا الْمَعْنَى ذَكَرَ هَذَا كَلِمَةً فِي مَا ثَبَتَ
بِالسُّنَّةِ ۖ وَمُقْتَضَى الثَّلَاثِ الصَّوْمِ لَكِنْ لَا بِاعْتِقَادِ السُّنَّةِ وَ
ثُبُوتِهِ عَنِ الشَّارِحِ بَلْ مِنْ حَيْثُ الْإِحْتِيَاطُ ۖ وَمُقْتَضَى
الْبَاقِيَتَيْنِ عَدَمُ الصَّوْمِ خُصِيصًا صَوْنًا لِلْأَحْكَامِ عَنِ الْإِحْتِيَاطِ ۖ
وَمِنْهَا مَا اخْتَرَعَهُ الْعَوَامُّ أَوْ الْخَوَاصُّ كَالْعَوَامِّ مِنْ اتِّخَاذِهِمْ
لَيْلَةَ سَبْعٍ وَعِشْرِينَ مَوْسِمًا وَيَذْكُرُونَ فِيهَا قِصَّةَ الْمِعْرَاجِ الشَّرِيفِ ۖ

وَأَحْكُمُ فِيهِ هُوَ الْحُكْمُ الَّذِي سَبَقَ فِي خُطْبَةِ الْمَوْلَى الْمُنِيفِ ۖ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۖ

لَتَرْكَبَنَّ طَبَقًا عَن طَبَقٍ ۝

CONCERNING THE DEEDS OF THE MONTH OF SHA'BAAN

All praise be to Allah Who has fixed the sustenance (*rizq*) of His servants as well as their life-spans. And He has commanded that He be remembered and obeyed in the morning and the night. And I bear witness that there is none worthy of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, the leader of the men of virtue and perfection. May Allah's blessings be upon him and his family and companions who were the best of families and the best of companions.

Thereafter, O muslims, verily the month of Sha'baan has dawned over us as the fore-runner of the month of Ramadaan. This month has great blessings and virtues and attached to it are certain regulations. Listen to them and remember them.

1. Rasulallah ﷺ has said: "Keep taking notice of the crescent moon of Sha'baan, while awaiting Ramadaan." (*Tirmithi*)
2. Rasulallah ﷺ used to give considerable consideration to the month of Sha'baan more than any other month. (*Abu Dawood*)
3. And Rasulallah ﷺ said: "Do not precede Ramadaan with voluntary fast one or two days before Ramadaan except if it was a man who had acquired the habit of fasting on a specific day of the week, (then if that day comes one or two days before Ramadaan), let him fast." (*Bukhary*)
4. Rasulallah ﷺ said: "On this night (the twenty seventh night of Sha'baan) it is decreed every soul that will be born during this year and so also will be decreed every soul that will pass away and so also their deeds are being lifted upto Allah and on this night their sustenance is decreed.

الخطبة الثالثة والأربعون في أعمال شعبان

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذي قَدَّرَ الْأَنْزَاقَ وَالْهَجَالَ ، وَأَمَرَ بِذِكْرِهِ ، وَطَاعَتِهِ بِالْعُدْوِ
وَالْأَصَالِ ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ سَيِّدَ أَهْلِ الْفَضْلِ وَالْكَمَالِ ، صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ
خَيْرِ أَصْحَابٍ وَآلٍ ، وَسَلَّمَ تَسْلِيمًا كَثِيرًا ؛

أَمَا بَعْدُ فَقَدْ حَانَ شَهْرُ شَعْبَانَ ، الَّذِي هُوَ مَقَامُهُ رَمَضَانَ لَهُ بَرَكَاتٌ وَفَضَائِلٌ ،
وَيَعْلَقُ بِهِ بَعْضُ الْمَسَائِلِ ، فَاسْمَعُوهَا ، وَخُوهَا ؛

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْصُوا هَلَالَ شَعْبَانَ لِرَمَضَانَ ؛
وَكَانَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يُتَحَفَّظُ مِنْ شَعْبَانَ مَا لَا يُحَفَّظُ مِنْ غَيْرِهِ ؛

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لَا تَقْدَمَنَّ مِنْ أَحَدِكُمْ رَمَضَانَ بِصَوْمِ يَوْمٍ أَوْ يَوْمَيْنِ
إِلَّا أَنْ يَكُونَ رَجُلٌ كَانَ يَصُومُ يَوْمًا فَلْيَصُمْ ذَلِكَ الْيَوْمَ " .

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فِي هَذِهِ اللَّيْلَةِ يَعْنِي لَيْلَةَ النَّصْفِ مِنْ شَعْبَانَ
أَنْ يُكْتَبَ كُلُّ مَوْلُودٍ بَيْنِي أَدَمَ فِي هَذِهِ السَّنَةِ ، وَفِيهَا أَنْ يُكْتَبَ كُلُّ هَالِكٍ
فِي هَذِهِ السَّنَةِ وَفِيهَا تُرْفَعُ أَعْمَالُهُمْ وَفِيهَا تُنَزَّلُ أَنْزَارُهُمْ أَنَّهُمْ أَحَدِيثٌ

5. Rasulallah ﷺ also said: "When it is the fifteenth night of Sha'baan then keep the night awake by performing voluntary prayers and fast during the day for verily Allah descend with His mercy down to the lowest heaven at the time of sunset and proclaims: "Is there anyone begging for forgiveness that I may grant him forgiveness? Is there anyone begging for sustenance that I may grant him sustenance? Is there any one in difficulties and calamities that I may cure him?" and so Allah continues to shower His blessings until the moment dawn comes along."

The author of "Maa thabata bihis sunnah" says: "Of the most detestable innovations is the custom which had become widespread in most parts of India of lighting lamps and placing these on the houses and the walls. Similarly there is the habit of other forms of amusement and the burning of fireworks. Perhaps its true that this has been taken from the customs of the Hindus of lighting lamps at the time of Divali.

I seek refuge in Allah from the accursed Shaytaan.

Allah says: "We have revealed it on a blessed night, on which every wise command is made as a command from our presence. Verily, We are continuously sending prophets for man's guidance."

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِذَا كَانَتْ لَيْلَةُ التَّصْفِ مِنْ شَعْبَانَ فَقُومُوا
 لَيْلَهَا وَصُومُوا يَوْمَهَا فَإِنَّ اللَّهَ تَعَالَى يَنْزِلُ فِيهَا الْغُرُوبِ الشَّمْسِ إِلَى السَّمَاءِ
 الدُّنْيَا فَيَقُولُ الْآمِنُ مُسْتَغْفِرًا فَاعْفِرْ لَهُ الْأَمْسُ تَرْزُقُ قَارِئَهُ إِلَّا
 مُبْتَلَى فَأَعَانِيهِ الْإِكْدَانُ حَتَّى يَطْلُعَ الْفَجْرُ وَقَالَ صَاحِبُ مَا بَدَتْ
 بِالسُّنَّةِ وَمَنْ الْبِدْعِ الشَّنِيعَةِ مَا تَعَارَفَ النَّاسُ فِي أَكْثَرِ بِلَادِ الْهِنْدِ
 مِنْ إِيْقَادِ الشُّرُجِ وَوَضَعَهَا عَلَى الْبُيُوتِ وَالْجُدْرَانِ وَتَفَاخَرُوا بِذَلِكَ
 اجْتِمَاعًا لِلتَّهْوِ وَاللَّعِبِ بِالنَّارِ وَاحْتِرَافِ الْكِبْرِيَّتِ عَلَى أَنْ يَكُونَ ذَلِكَ
 وَهُوَ الظَّنُّ الْغَالِبُ اتِّخَاذًا مِنْ رُسُومِ الْهُنُودِ فِي إِيْقَادِ الشُّرُجِ لِلدِّوَانِ؛

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ؛

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ ۝ فِيهَا يَفْتَرُ كُلُّ أَمْرٍ حَكِيمٍ ۝
 أَمْرًا مِنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ ۝

CONCERNING THE VIRTUES OF RAMADAAN

All praise to Allah Who is most gracious to His servant in His favours, with which He remove from them the cunning plans of the Shaytaan and towards his hopes and efforts as He made fasting a protective covering and a shield for His true friends and through it has opened for them the doors of paradise. And I bear witness that there is no being worthy of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, the leader of all creation and the one who placed before us the sunnah. May Allah's choicest salutation descend upon him and his family as well as his companions, those men of tremendous insight and minds able to discern the distinction between right and wrong.

Thereafter, O muslims, verily the month of Ramadaan has drawn near, the month wherein the Holy Qur'an was revealed as a guidance to all mankind and with clear distinction between what is right and what is wrong. So approach this month with longing and eagerness. And listen carefully to what Sayeduna Salmaan ؓ has reported: He narrates: "Rasulullah ﷺ addressed us on the last day of Shabaan, saying: "O people, a great month has dawned over you, a blessed month wherein is found a night better and more virtuous than a thousand months. It is a month wherein Allah has made it obligatory that the days be fasted and that the night be spent in prayers was made an optional act. He who draws near to Allah by performing any good act in this month shall be as if he had done an obligatory act in any other time. And whosoever performs any obligatory act there in shall be like him who had performed seventy similar acts in another time.

This is a month of patience and the reward for patience us paradise. It is the month of sympathy with one's fellow men and it is a month wherein the sustenance of a believer is increased. He who gives a fasting person something with which to break the fast, for him that will be a forgiveness for his sins and a freedom for him from the fire of hell and for him will be the reward equal to that person's fasting without that person's rewards being lessened at all."

الخطبة الرابعة والأربعون في فضائل رمضان

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذي أعظم على عباده السنة بما دفع عنهم كيد الشيطان
وقته، ورد أملاكه وخيب ظنائه، إذ جعل الصوم حصناً لأوليايّه وجنةً وفتم
لهم به أبواب الجنة وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد
أن محمداً عبده ورسوله فأيد الخلق ومهد السنة صلى الله عليه وعلى
آله وأصحابه ذوى الأبصار الثاقبة والعقول المرجحة، وسلم تسليمًا
كثيرًا، أما بعد فقد حان شهر رمضان الذي أنزل فيه القرآن هدى للناس
وبيّن من الهدى والفرقان، فاستقبلوه بالشوق والهيّمان، وأصغوا
إلى ما روي فيه سلمان قال خطبنا رسول الله صلى الله عليه وسلم في آخر
يوم من شعبان فقال يا أيها الناس قد أظلكم شهر عظيم، شهر مبارك
شهر فيه ليلة خير من ألف شهر جعل الله صيامه فريضة وقيام ليله
تطوعًا من تقرب فيه بخصلة من الخير كان كمن أدى فريضة
فيما سواه ومزأدى فريضة فيه كان كمن أدى سبعين فريضة فيما
سواه

وهو شهر الصبر والصبر ثوابه الجنة وشهر المواساة وشهر

يزاد فيه رزق المؤمن من فطر فيه صائمًا كان له مغفرة

Salmaan رضي الله عنه continues: "We then said: "O messenger of Allah, not all of us possess the means Whereby we can give another to break his fast."

Rasulullah ﷺ replied: "Allah gives the same reward to him who gives a fasting person a sip of milk or a date or a mouthful of water." The person who gives a fasting person to eat to his satisfaction, Allah will cause him to drink from my fountain on the day of Qiyaamah where after he will not become thirsty until he enters paradise." And this is a month, the first part of which brings the decent of mercy from Allah. The second part brings forgiveness and the third part brings immunity from the fire of hell. And whosoever lightens the burden of his slave in this month Allah will pardon him and set him free from the fire of hell."

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "O you who believe fasting has been prescribed upon you as it was prescribed upon those before you that you may be god-fearing."

لَذُنُوبِهِ وَعَتَقُ رَقَبَتَهُ مِنَ النَّارِ وَكَانَ لَهُ مِثْلُ أَجْرِهِ مِنْ غَيْرِ أَنْ
يَنْتَقِصَ مِنْ أَجْرِهِ شَيْءٌ فَلَنَأْيَا رَسُولَ اللَّهِ لَيْسَ كُلُّنَا نَجِدُ مَا يَفْطُرُ
بِهِ الصَّائِمَ ۝

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْطِي اللَّهُ هَذَا الثَّوَابَ مَنْ فَطَرَ
صَائِمًا عَلَى مَدْقَةٍ لَبَنٍ أَوْ تَمْرَةٍ أَوْ شَرْبَةٍ مِنْ مَاءٍ وَمَنْ أَشْبَعَ صَائِمًا سَقَاهُ
اللَّهُ مِنْ حَوْضِي شَرِبَةٍ لَا يَظْمَأُ حَتَّى يَدْخُلَ الْجَنَّةَ وَهُوَ شَهْرٌ أَوْلَى رَحْمَةً
وَأَوْسَطُهُ مَغْفِرَةٌ وَأَخْرَهُ عِتْقٌ مِنَ النَّارِ ۝ وَمَنْ خَفَّفَ عَنْ مَمْلُوكِهِ
فِيهِ غَفَرَ اللَّهُ لَهُ وَأَعْتَقَهُ مِنَ النَّارِ ۝

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ
لَعَلَّكُمْ تَتَّقُونَ ۝

CONCERNING THE FASTING OF RAMADAAN

All praise be to Allah Who has blessed us by guiding us to the straight path and blessed us with true realisation. And He is the One Who made us of the people of Islam and of the people of faith. We thank Allah and glorify His Name and He had caused a great month to dawn over us called Ramadaan, during which sins are being burnt up and where difficulties are being dispelled. We bear witness with the heart and the tongue that there is no other being worthy of worship Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ our master and leader is the servant and the messenger of Allah, the one who has indicated to us the things that will cause us to enter paradise.

May Allah's salutations be upon him and his family as well as his companions, the most excellent among the people of Imaan abundant salutations.

Thereafter, O muslims, the month of Ramadaan has begun over us. So, make use of the opportunity to take hold of its blessings by being obedient to Allah and by abstaining from sins in the manner in which Rasulallah ﷺ has admonished us to do till the end of time.

1. Rasulallah ﷺ said: "When the first night of the month of Ramadaan enters, the Shaytaan and the rebellious jinns are being imprisoned, the doors of hell are being closed and the doors of paradise are opened without one door being closed and a caller from the heavens proclaim: "O seeker after good proceed forward towards good. O seeker after evil, desist from evil." And Allah has many souls that He sets free from the fire of Jahannam. This happens on every night of Ramadaan."
(Tirmithi, Ibn Majah, Ahmad)
2. And Rasulallah ﷺ said: "Every good deed of the sons of Adam is rewarded from ten times to seven hundred times". Allah says: "Fasting is for Me and I Myself will give the reward, because man leaves his desires and his food aside for My sake. And verily the fasting person shall have two

الخطبة الخامسة^(٣٥) والأربعون في الصيام

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا إِلَى سَبِيلِ الْهُدَى وَالْعُرْفَانِ * وَجَعَلَنَا مِنْ
أَهْلِ الْإِسْلَامِ وَالْإِيْقَانِ * نَحْمَدُكَ سُبْحَانَكَ وَتَعَالَى عَنَّا أَنْ أَظَلَّنَا شَهْرُ
عَظِيمٍ يُسَلِّي رَمَضَانَ * يَرْمِضُ فِيهِ الذُّنُوبَ * وَيُكْشِفُ فِيهِ الْكُرُوبَ *
وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ شَهَادَةً بِالْقَلْبِ وَاللِّسَانِ *
وَنَشْهَدُ أَنْ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدٌ عَبْدُهُ وَرَسُولُهُ الَّذِي عَزَمْنَا
مَائِدُ خَلْقِ الْجَنَانِ * صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ أَكْمَلَ أَهْلَ الْإِيمَانِ *
وَسَلَّمَ تَسْلِيمًا كَثِيرًا *

أَمَّا بَعْدُ فَقَدْ دَخَلَ شَهْرُ رَمَضَانَ * فَخُذُوا بِبِرِّكُمْ بِالطَّاعَاتِ وَالْتَنَازُؤِ
عَنِ الْعِصْيَانِ * كَمَا حَضَّنَا عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى
مَا لَا يَتَنَاهَى مِنَ الرِّمَانِ *

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِذَا كَانَ أَوَّلُ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ
صَفَدَتِ الشَّيَاطِينُ وَمَرَدَةُ الْجِنِّ * وَغَلَقَتِ أَبْوَابُ النَّارِ فَلَمْ يُفْتَحْ مِنْهَا
بَابٌ * وَفُتِحَتْ أَبْوَابُ الْجَنَّةِ فَلَمْ يُغْلَقْ مِنْهَا بَابٌ * وَيَتَادَى مِنْهَا
بِأَعْيُنِ الْخَيْرِ أَقْبَلُ * وَيَأْبَاغِي الشَّرَّ أَقْصَرُ * وَبِاللَّهِ عِتْقَاءُ * مِنَ النَّارِ * ذَلِكَ كُلُّ لَيْلَةٍ
وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ كُلُّ عَمَلٍ لِبْنِ آدَمَ يُضَاعَفُ الْحَسَنَةُ بِعَشْرٍ أَمْثَلِهَا
الصَّلَاةُ وَالسَّلَامُ كُلُّ عَمَلٍ لِبْنِ آدَمَ يُضَاعَفُ الْحَسَنَةُ بِعَشْرٍ أَمْثَلِهَا
إِلَى سَبْعِ مِائَةٍ * ضَعُفَ قَالَ اللَّهُ تَعَالَى إِلَّا الصَّوْمَ فَإِنَّهُ لِي * وَأَنَا أَجْزِي

moments of extreme pleasure, one at the time of breaking the fast and the other at the moment of meeting his Lord. And verily the smell from the mouth of a fasting person is sweeter in the sight of Allah than musk. And verily fasting is a protective shield and when any of you fasts, let him not indulge in evil talk and evil tasks and if anyone should abuse him verbally, or fight with him, let him say to himself: "I am fasting."

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "And at night you are permitted to associate with your wives, seeking that which Allah had ordained for you. And eat and drink till the white glow of the horizon becomes clear from the dark glow of Fajar (at dawn). Then complete the fast until the arrival of night."

بِهِ يَدْعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِ لِلصَّائِمِ فَرَحَتَانِ فَرَحَةٌ عِنْدَ
فِطْرِهِ وَفَرَحَةٌ عِنْدَ لِقَاءِ رَبِّهِ وَلَخَلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ
مِنَ الْمِسْكِ وَالصِّيَامُ جُنَّةٌ وَإِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلَا يَرْفُثْ وَلَا
يَصْخَبْ فَإِنْ سَابَتْهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيُقْلِ إِنَّ أَمْرًا صَاحِبُهُ

اعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

فَالشَّنُّ بِأَشْرُوهُنَّ وَإِنْتَعُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَبَيِّنَ
لَكُمْ الْخَيْطَ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُوا الصِّيَامَ
إِلَى اللَّيْلِ

CONCERNING TRAAWEEH SALAAH AND THE RECITATION OF THE QURAN

All praise be to Allah, Who has made the days of Ramadaan brightened up through the fasting and has made the nights, lightened up with the standing in prayer. We bear witness that there is no other being worthy of worship except Allah alone, without any partner or associate and we bear witness that Sayedur: a Muhammad ﷺ is His servant and messenger, the one who brought the good news that, this month, the first portion thereof brings forgiveness, the second thereof is for Allah's mercy and the last part thereof brings freedom and immunity from the punishment of the fire of hell.

May Allah's salutations be upon him in abundance and upon his family and his companions who ruled over people with justice and excellence and guided them towards the abode of peace.

Thereafter, O muslims, verily of the deeds of Ramadaan is the staying awake by night and the standing in prayer, reciting the Holy Qur'an. And to fix specific times and performing acts of ibaadah in moderation both these acts are allowed on conditions that no loss or disturbance is brought about in the execution of ibaadah.

1. Rasulullah ﷺ said: "Verily Allah has made compulsory on you the fasting of Ramadaan and I have made it a sunnah for you to stand in prayer at night. So whoever fasts the month and performs the qiyaam salaah with faith and the sincere intention to acquire reward he will cast aside his sins, ending without sins like the day his mother gave birth to him."

(Nasai)

2. Rasulullah ﷺ also said: "Whosoever fasts the month of Ramadaan with faith and with the intention of acquiring reward, for him will be forgiven all the sins that had gone before. And who so ever performs traaweeh salaah with faith and with the intention of acquiring reward, for him will be forgiven all sins that had gone before." *(Bukhary, Muslim)*

الخطبة السادسة^(٣٦) والأربعون في التراويح المركبة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي جَلَّى نَهَارَ رَمَضَانَ بِالصِّيَامِ وَجَلَّى لَيْلِيَهُ بِالْقِيَامِ
وَنَشَهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا
مُحَمَّدًا عَبْدًا وَرَسُولَهُ الَّذِي بَشَّرَهُمْ أَنَّ هَذَا الشَّهْرَ أَوَّلُهُ مَغْفِرَةٌ وَ
أَوْسَطُهُ رَحْمَةٌ وَآخِرُهُ عَذَابٌ مِنَ الْعَذَابِ الْغَرَامِ

صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ الَّذِينَ سَادُوا وَهُمْ بِالْفَضْلِ التَّامِ
وَقَادُوا وَهُمْ إِلَى دَارِ السَّلَامِ وَسَلَّمَتْ سَلِيمًا كَثِيرًا

أَمَّا بَعْدُ فَإِنَّ مِنْ وَطَائِفِ شَهْرِ رَمَضَانَ قِيَامَ لَيْلِيَهُ بِالصَّلَاةِ وَالْقُرْآنِ
وَالتَّخْفِيفِ فِيهَا وَالتَّبْعِضِ فِيهِ مُسَوِّغَانِ بَعْضُهُمَا خَلٌّ أَوْ تَقْصَانٌ

كَمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ فَرَضَ صِيَامَ رَمَضَانَ
وَسَدَّدَتْ لَكُمْ قِيَامَهُ فَمَنْ صَامَهُ وَقَامَهُ إِيْمَانًا وَاحْتِسَابًا خَرَجَ مِنْ ذُنُوبِهِ
كَيَوْمِ وَلَدَتْهُ أُمُّهُ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَنْ صَامَ رَمَضَانَ إِيْمَانًا وَاحْتِسَابًا غُفِرَ لَهُ
مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَنْ قَامَ رَمَضَانَ إِيْمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ
مِنْ ذَنْبِهِ

3. Rasulullah ﷺ also said: "Fasting and the Quran will intercede on behalf of the servant of Allah. Fasting will say: "Lord, I have prohibited him from eating and from his desires by day. Hence accept my intercession on his behalf. The Quran will say: "Lord, I have prevented him from sleeping by night, so accept my intercession on his behalf. So their intercession will be accepted."
4. Rasulullah ﷺ also said: "Everyone who performs salaah has an angel on his right-hand side and another on his left-hand side. If he completes the salaah, these two take the salaah to the heavens and if he does not complete the salaah, they strike his face with it (i.e., the salaah is rejected)."
(Durr-e-Manthoor)
5. Rasulullah ﷺ was questioned regarding this verse: "And recite the Qur'an in tarteel" he answered: "Recite the Quran correctly and clearly and do not recite it in breaks as you would scatter dates. And recite it not in rhythm as you do in reciting poetry and do not intend to complete it speedily, by all the time awaiting the end of the Surah."

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "O you who are wrapped up in a mantle, stand up in prayer during the night or decrease a little or increase on it and recite the Qur'an with tarteel (observing all the rules for correct recitation)."

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ الصِّيَامُ وَالْقُرْآنُ يَشْفَعَانِ لِلْعَبْدِ يَقُولُ
الصِّيَامُ أَمْرِي رَبِّ مَنَعْتُهُ الطَّعَامَ وَالشَّهَوَاتِ بِالنَّهَارِ فَشَفَعْنِي فِيهِ وَ
يَقُولُ الْقُرْآنُ مَنَعْتُهُ النَّوْمَ بِاللَّيْلِ فَشَفَعْنِي فِيهِ فَيَشْفَعَانِ ۞

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَا مِنْ مُصَلٍّ إِلَّا وَمَلَكَ عَنْ يَمِينِهِ وَمَلَكَ عَنْ
شِمَالِهِ فَإِنْ أَتَتْهَا عَرَجَا بِهَا وَإِنْ لَوِيئَتِمَا ضَرَبَا بِهَا عَلَى وَجْهِهِ ۞

وَسُئِلَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ عَنْ قَوْلِ اللَّهِ وَرَتَّلِ الْقُرْآنَ تَرْتِيلًا قَالَ
بَيْنَهُ تَبْيِينًا وَلَا تَنْثَرَةً نَثَرَتِ الْقَلْبِ وَلَا تَهْدَةً هَذَا الشَّعْرُ وَلَا يَكُنْ
هُوَ أَحَدُكُمْ آخِرَ السُّورَةِ ۞

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۞

يَأْتِيهَا الْمُرْتَمِلُ قَوْلَ اللَّيْلِ إِلَّا قَلِيلًا نَصْفَةً أَوْ انْقِصَ مِنْهُ قَلِيلًا أَوْ زِدْ
عَلَيْهِ وَرَتَّلِ الْقُرْآنَ تَرْتِيلًا ۞

CONCERNING LAYLATUL QADR AND EETIKAAF

All praise to Allah Who has granted us *Laylatul Qadr* which is more excellent than a thousand months and is the most virtuous of all spans of time and for this time He had prescribed for us the *etikaaf* (seclusion) in the houses of Allah, the Merciful One.

I bear witness that there is none deserving of worship except Allah alone, without any partner or associate and I bear witness that our master and leader Sayeduna Muhammad ﷺ is His servant and messenger, the master of those residing in the countryside and in the towns. May Allah's salutations and blessings be upon him and his family as well as his companions, who were the masters among men of faith and knowledge.

Thereafter, O muslims, we have now reached the last ten days of Ramadaan. This is the time for *etikaaf* (i.e., seclusion) in the mosque and it is the time for seeking the night of *Laylatul Qadr* so as to gain reward and the pleasure of Allah. And with regard to these two the Qur'an and the hadeeth have adequately expounded their virtues. Allah says: "And do not associate with your wives while you are in *etikaaf* in the mosques." And Allah says: "Verily *Laylatul Qadr* is more excellent than a thousand months."

1. Rasulullah ﷺ said: "Whosoever stands in prayer on the night of *Laylatul Qadr* with faith and the intention of gaining reward, for him will be forgiven all his past sins." (Bukhary, Muslim)
2. Rasulullah ﷺ said: "It (the month of Ramadaan) contains one night which is better than a thousand months. And whoever is deprived of its blessings has been deprived (of all good)." (Ahmad, Nisai)
3. Rasulullah ﷺ said: "When it is the night of *Laylatul Qadr*, Jibreel descends with a group of angels and they make duaah for every person standing or sitting in the remembrance of Allah." (Baihaqi)

الخطبة السابعة والأربعون في ليلة القدر والإعتكاف

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله الذي وهب لنا ليلة القدر هي خير من ألف شهر وأفضل أفراد الرمان وشرح لنا الإعتكاف في بيوت الرحمن وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن سيدنا ومولانا محمدا عبده ورسوله سيد أهل البوادي والعمران صلى الله عليه وعلى آله وصحبه سادات أهل الإيمان والعرفان

أما بعد فقد حان العشر الأخير من رمضان هو زمان الإعتكاف وزمان تحريم ليلة القدر لنيل الأجر والرضوان وقد نطق بفضليهما الحديث والقرآن فقد قال الله تعالى ولا تبأسوا منهن وأنتم عاكفون في المسجد وقال الله تعالى ليلة القدر خير من ألف شهر

وقال رسول الله صلى الله عليه وسلم من قام ليلة القدر إيمانًا واحتسابًا غفر له ما تقدم من ذنبه

وقال عليه الصلاة والسلام فيه ليلة خير من ألف شهر من حرم خيرها فقد حرم

وقال عليه الصلاة والسلام إذا كان ليلة القدر نزل جبرئيل في كعبة من الملائكة يصلون على كل عبد قائم أو قاعد يذكر الله عز وجل

4. According to another hadeeth Rasulallah ﷺ is reported to have said with regard to the person in *eeetikaaf*; "He refrains from sins and good deeds are recorded in his favour as a person who does all types of good deeds." (Ibn Majah)
5. Rasulallah ﷺ said: "Search for *Laylatul Qadr* in the last ten days of Ramadaan." (Bukhary)

Saeed bin Musayyib ؓ says: "The person who is present on the night of *Laylatul Qadr* in congregation for salaah, has definitely taken his share of its blessings." It is as if the view of this great man is an interpretation of the hadeeth: "The one who is deprived of its goodness is indeed a deprived one." Thus he means that a person who is present on this night is not a deprived person.

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "I swear by the Lord of the break of day, And by the ten nights of *Zil Hijjah*, And by the even pairs and the odd single ones And by the night when it passes away."

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فِي الْمُعْتَكِفِ هُوَ يَعْتَكِفُ الذُّنُوبَ
وَيَجْرِي لَهُ مِنَ الْحَسَنَاتِ كَعَامِلِ الْحَسَنَاتِ كُلِّهَا.

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْعَشْرِ الْأَوَّلِ مِنْ رَمَضَانَ.

وَقَالَ سَعِيدُ بْنُ الْمُسَيَّبِ مَنْ شَهِدَ لَيْلَةَ الْقَدْرِ فِي جَمَاعَةٍ فَقَدْ أَخَذَ
بِحِطَّاءِ مَنَّمَا وَكَانَتْ تَفْسِيرٌ لِلْمَرْفُوعِ مِنْ حُرْمِ خَيْرِهَا فَقَدْ حُرِّمَ فَالَّذِي
شَهِدَ فِي جَمَاعَةٍ لَوْ حُرِّمَ خَيْرُهَا.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

وَالْفَجْرِ ۝ وَكَبَالِ عَشِيرٍ ۝ وَالشَّفْعِ وَالْوَتْرِ ۝ وَالْيَلِيلِ إِذَا يُسْرٍ ۝

CONCERNING THE AHKAAM OF EIDUL FITR

All praise be to Allah Who has granted us the ability to complete the month of Ramadaan. We glorify Him and magnify His name for having guided us to the attributes of Islam. We bear witness that there is no other being worthy of worship except Allah alone, and we bear witness that our master and leader Sayeduna Muhammad ﷺ is the servant and the trusted messenger of Allah. May Allah's salutations be upon him and his family all of them.

Thereafter, O muslims, verily the month of patience has dawn to its close and Eidul Fitr has dawned over us. Both these two have special deeds of obedience towards Allah which must be observed no neglect and no unmindfulness will be tolerated in the execution of these acts. Of these is to compensate for what we have neglected in those holy days so that we do not spite our noses in the hereafter.

1. Rasulullah ﷺ said: "May that person be humiliated over whom the month of Ramadaan entered and then departed before he acquired forgiveness." And of the *adaab* of Eid is to stay awake during the night proceeding Eid being busy with Ibaadah.

2. Rasulullah ﷺ said: "Whoever stays awake (in ibaadah) on the two nights proceeding the Eids with the hope of acquiring reward from Allah, his heart will not die (of fear) on the day when all hearts will die.

Another regulation is to distribute the *sadaqatul-fitr* on behalf of every child and adult of one's household.

3. Rasulullah ﷺ said: "One sau' of flour or wheat on behalf of every free man in one's family, or one's slave, male or female.

الخطبة الثامنة والأربعون في أحكام عيد الفطر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي وَقَفَنَا لِتَكْمِيلِ عِدَّةِ رَمَضَانَ وَتَكْبِيرُهُ عَلَى مَا هَدَانَا
لِخِلَالِ الْإِسْلَامِ وَالْإِيمَانِ؛ وَشَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا
شَرِيكَ لَهُ وَشَهِدَ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ الْأَمِينُ
صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ أَجْمَعِينَ؛ وَسَلَّمَتْ سَلِيمًا كَثِيرًا كَثِيرًا؛ إِنَّا
بَعْدُ فَقَدْنَا أَنْفِضَاءَ شَهْرِ الصَّبْرِ وَالظَّلَالِ يَوْمَ الْفِطْرِ لَهَا طَاعًا
وَأَعْمَالًا؛ لِأَنَّا تَحَمَّلْنَا الْغَفْلَةَ عَنْهَا وَالْإِمَهَالَ؛ مِنْهَا التَّلَافِي لِمَا قَرَأْنَا
مِنَافِي هَذِهِ الْأَيَّامِ لِئَلَّا تَرَعَمَ نُؤُوفُنَا

كَمَا قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَرَعِمَا أَنْفَ رَجُلٍ دَخَلَ عَلَيْهِ رَمَضَانَ
ثُمَّ أَسْلَخَ قَبْلَ أَنْ يُغْفَرَهُ وَمِنْهَا الْحَيَاءُ لِنَيْكَةِ الْعَبِيدِ

فَقَدْ قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَنْ قَامَ لَيْلَتِي الْعِيدَيْنِ مُحْتَسِبًا
لَمْ يَمُتْ قَلْبُهُ يَوْمَ تَمُوتُ الْقُلُوبُ؛

وَمِنْهَا عَنِ اثْنَيْنِ صَغِيرٍ أَوْ كَبِيرٍ صَدَقَةَ الْفِطْرِ

فَقَدْ قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ صَاعٌ مِنْ بُرٍّ أَوْ قَمْحٍ حُرٍّ أَوْ عَبْدٍ
ذَكَرُوا أَنَّهُ الْحَدِيثُ

4. Ibn Umar رضي الله عنه reports: "Rasulullah ﷺ made zakaatul fitr compulsory—one sau' of dates or a sau' of barley and he ordered that it be distributed before the people proceed for the salaah of Eid. And of the *ahkaam* of Eid is the salaah of Eid and the two sermons of Eid. It is reported that Rasulullah ﷺ used to proceed on the morning of Eidul Fitr and on reaching the *musallah* the first thing he did was to perform the salaatul Eid. Then he used to turn towards the people while they were seated in their rows and he gave a sermon wherein he advised them and ordered them and instructed them.

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "Allah desires ease for you and He does not desire difficulty for you and He desires that you should complete the number of days and magnify His name for that He had guided you and that perhaps you will be grateful."

وَعَنْ ابْنِ عُمَرَ قَالَ فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ
 الْفِطْرِ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ وَأَمْرِيهَا أَنْ تُؤَدَّى قَبْلَ
 خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ وَمِنْهَا الصَّلَاةُ وَالْخُطْبَةُ فَقَدْ كَانَ
 عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَخْرُجُ يَوْمَ الْفِطْرِ وَالْأَصْحَى إِلَى الْبُصْلِ
 فَأَوَّلُ شَيْءٍ يَبْدَأُ بِهِ الصَّلَاةُ ثُمَّ يَنْصَرِفُ فَيَقُومُ مُقَابِلَ النَّاسِ
 وَالنَّاسُ جُلُوسٌ عَلَى صُفُوفِهِمْ فَيَعْظُمُهُمْ وَيُصَيِّرُهُمْ وَيَأْمُرُهُمْ

اعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ
 وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

CONCERNING HAJ AND THE VISIT TO MADINAH

All praise be to Allah Who has made the Ancient House (Kaaba) as a place of refuge and a place of safety for mankind. And He has honoured the House by relating it to Himself and granting it special honour, making it a sanctuary for mankind out of His grace. I bear witness that there is no other being worthy of worship except Allah alone and I bear witness that Sayeduna Muhammad ﷺ is the servant and messenger of Allah, the prophet of mercy and the leader of this Ummah. May Allah's salutations be upon him and his family and his companions those leaders guiding towards truth and the leaders of mankind.

Thereafter, O muslims, verily the month of haj has arrived with regard to which Allah says: "Haj is performed in the well-known months."

And Rasulallah ﷺ said: "Verily the haj is performed in the known months."

Allah says: "And it is incumbent upon men that for Allah's sake they should perform haj at the House of Allah, for those having the means to do so."

1. Rasulallah ﷺ said: "Whoever is not prevented from performing haj by a manifest necessity, or a tyrant ruler or a preventing illness, and he passes away without performing haj may die if he so wishes as a Jew or if he so wishes as a Christian."
2. Rasulallah ﷺ said: "Whoever performs haj and did not commit any obscenity nor committed any sinful deed, will return (free from sin) like the day his mother gave birth to him."
(Bukhary, Muslim)
3. Rasulallah ﷺ performed four umrahs all of them in the month of Zil Qa'da except the umrah which he performed with his haj."

الخطبة التاسعة والأربعون في الحج والزيارة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْبَيْتَ الْعَتِيقَ مَثَابَةً لِلنَّاسِ وَأَمْنًا، وَكَرَّمَهُ
بِالنِّسْبَةِ إِلَى نَفْسِهِ تَشْرِيفًا وَتَحْصِينًا وَمَنًّا، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ، وَرَسُولُهُ نَبِيُّ الرَّحْمَةِ وَسَيِّدُ الْأُمَّةِ،
صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ قَادَةَ الْحَقِّ، وَسَادَةَ الْخَلْقِ، وَسَلَّم.
تَسْلِيمًا كَثِيرًا، أَمَا بَعْدُ فَقَدْ حَانَ أَشْهُرُ الْحَجِّ الَّتِي قَالَ اللَّهُ تَعَالَى فِيهَا
الْحَجُّ أَشْهُرٌ مَعْلُومَةٌ،

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِهِ الْحَجُّ أَشْهُرٌ مَعْلُومَةٌ
سُؤَالٌ وَذُوقُ الْقَعْدَةِ وَذُوقُ الْحِجَّةِ

وَقَالَ اللَّهُ تَعَالَى فِي الْحَجِّ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا
وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَنْ لَمْ يَسْتَعِزَّ مِنَ الْحَجِّ حَاجَةً ظَاهِرَةً
أَوْ سُلْطَانًا جَائِرًا أَوْ مَرَضًا حَاسِبًا فَمَاتَ وَلَمْ يَحِجَّ فَلَيْسَتْ أَرْشَابُهُ يَهُودِيًّا وَإِنْ
شَاءَ نَصْرَانِيًّا،

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَنْ حَجَّ لِلَّهِ فَلَمْ يَرَوْثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ
وَلَدَتْهُ أُمُّهُ،

وَأَعْتَمَرَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَرْبَعَ عُمَرَا كُهُنَّ فِي ذِي الْقَعْدَةِ إِلَّا الَّتِي
كَانَتْ مَعَ حُجَّتِهِ الْحَدِيثُ،

4. Rasulullāh ﷺ said: "Follow haj and Umrah with each other for verily the two of them remove poverty and sins." And of the deeds which add to the excellence of haj is to visit the grave of Rasulullāh ﷺ, the most noble of all the inmates of the grave. Many reports have reached us regarding the great merit of this act and the chains of transmission of some of these reports are Hasan.

Rasulullāh ﷺ said: "Whoever visits my grave for him my intercession will be incumbent." And now I inform you of something which is very important And that is that the month of Zil Qa'da which follows Shawwaal is one of the months of haj and because it was the month of four of Rasulullāh's ﷺ umrahs, therefor, there can be no doubt as to the good fortune and the blessings of this month. How most unfortunate is the view of those people, who view this month as a month of ill omen. That can only be the view of the ignorant one's who are ignorant of the rules of Shariah.

I seek refuge in Allah from the accursed Shaytaan.

Allah says: "And announce the haj for the benefit of people, they will come to you on foot and upon every lean camel, travelling along every deep valley."

قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَانْتَهَمَا بَيْنَمَا
الْفَقْرَ وَالذُّنُوبَ وَمِنْ مُكْمَلَاتِ الْحَجِّ زِيَارَةُ سَيِّدِ الْقُبُورِ لِسَيِّدِ أَهْلِ
الْقُبُورِ وَوَرَدَ فِي فَضْلِهَا الشَّنُّ اسْنَادٌ بَعْضُهَا حَسَنٌ.

كَمَا قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَنْ زَارَ قَبْرِي وَجَدَتْ لَهُ شَفَاعَتِي وَأَنَا أُنَبِّئُكُمْ
بِأَمْرٍ يُهْمُكُمْ وَهُوَ إِذِ الْقَعْدَةُ الَّتِي يَلِي شَتَا الْأَلْمَا كَانَ مِنْ أَشْهُرِ الْحَجِّ وَرُفْنَا
لَوْ فُوجِ عَمْرِ النَّبِيِّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فَأَمَى شَيْكٌ فِي يُسْبَهُ وَأَمَى كَلَامٌ
فَمَا أَشَدَّ سِنَاعَةَ مَنْ يَعْتَقِدُ فِيهِ بِأَشْوَمَا كَبَعْضُ مَنْ لَا خَبْرَةَ لَهُ بِالْأَحْكَامِ.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

وَإِذْنُ فِي النَّاسِ بِالْحَجِّ يَا تُولِيكَرَجَا لَأَوْ عَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ
فَجِّ عَمِيْقٍ

CONCERNING THE DEEDS OF ZIL HIJ

All praise be to Allah Who but for His Grace, we would not have been guided a right. And had it not been for His bounties we would not have given charity, nor performed salaah. And neither would we have fasted, nor sacrificed animals.

We bear witness that there is none deserving of worship except Allah alone, without any partner or associate And we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger through whom tranquility descended over us. And we are prepared to sacrifice ourselves, our families for his sake. Had it not been for him we would not have recognised the truth and we would not have understood. May Allah's salutations be upon him and his family and upon his companions, who witnessed the battles of Badr and Hunain.

Thereafter, O muslims, verily the month of Zil Hij has dawned over us. The Shariah has laid down certain regulations regarding this month. The most important of these is the sacrifice of animals and the rules, regarding the sacrifice will be dealt with in the khutbah on the tenth of this month. Second of the *ahkaam* of this month is the fasting of the ten days, meaning thereby the fasting of the ninth day and the spending of the nights in prayers and other good works.

1. Rasulullah ﷺ said: "There are no other days that Allah loves it more that He should be worshipped than the ten days of Zil Hij. The fast of every day is equal to the fasting of a year and the standing in prayer on one night is equal to the standing in prayer on the night of Laylatul Qadr, especially the fast of the day of Arafaat."
2. Rasulullah ﷺ said: "For the fast of the day of Arafaat, I have the hope in Allah that He will pardon all (minor) sins of the previous year and the following year."

الْخُطْبَةُ الْخَمْسُونَ فِي أَعْمَالِ ذِي الْحِجَّةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي لَوْلَا لَطْفُهُ مَا اهْتَدَيْتُمْ بِهِ، وَلَوْلَا فَضْلُهُ مَا تَصَدَّقْتُمْ وَأَوْلَا صِلَتِنَا، وَلَا صُمْنَا، وَلَا صَحَّيْنَا، وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَنَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ الَّذِي أَنْزَلَتْ بِهِ السَّكِينَةَ عَلَيْنَا، عَلَيْهِ أَنْفُسَنَا وَأَهْلِيْنَا فَدِينُنَا، وَلَوْلَا مَا عَرَفْنَا الْحَقَّ وَلَا دَرَبِنَا صَلَّى اللَّهُ عَلَيْنَا وَسَلَّمْ وَعَلَى آلِهِ وَأَصْحَابِهِ الَّذِينَ شَهِدُوا وَابْدَأُوا وَحَيَاتِنَا،

أَمَا بَعْدُ فَقَدْ حَانَ شَهْرُ ذِي الْحِجَّةِ الْحَرَامِ، شَرَعَتْ لَنَا فِيهَا أَحْكَامٌ، وَأَعْظَمُهَا التَّضَحُّيَّةُ مِنْ بَهِيمَةِ الْأَنْعَامِ، وَسُذَكْرُ فِي خُطْبَةِ عَاشِرِ هَذِهِ الْأَيَّامِ، وَمِنْهَا صِيَامُ الْعَشْرِ بِمَعْنَى التَّسْعِ وَالْقِيَامِ، وَكُلُّ عَمَلٍ مِنْ شَرَائِعِ الْإِسْلَامِ،

فَقَالَ فِيهَا سَيِّدُ الْأَنْبَاءِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، مَا مِنْ أَيَّامٍ أَحَبُّ إِلَى اللَّهِ أَنْ يُتَعَبَّدَ لَهُ فِيهَا مِنْ عَشْرِ ذِي الْحِجَّةِ يَعْدِلُ صِيَامُ كُلِّ يَوْمٍ مِنْهَا بِصِيَامِ سَنَةٍ، وَقِيَامُ كُلِّ لَيْلَةٍ مِنْهَا بِقِيَامِ لَيْلَةِ الْقَدِّ، لِأَنَّهَا صِيَامٌ وَعَرَفَةٌ الَّتِي

قَالَ فِيهَا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ صِيَامُ يَوْمِ عَرَفَةَ أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ، وَالسَّنَةَ الَّتِي بَعْدَهُ، وَمِنْهَا التَّكْبِيرُ دُبُرَ الصَّلَوَاتِ الْمَكْتُوباتِ،

3. And of the *ahkaam* of this time is the *takbeer* after every salaah. The Sahabi, Abdullah bin Umar ؓ used to recite the *takbeer* after every compulsory salaah from the morning of the Day of Arafaat upto Asar salaah on the day of Nahr, saying: "*Allahu Akbar Allahu Akbar La Ilaaha Illaallahu Wallahu Akbar Allahu Akbar Wa Lillaahil Hamd.*"
4. Sayeduna Ali ؓ used to recite that *takbeer* from after Fajr on the day of Arafaat upto Asar salaah on the last day of *tashreeq*. (Athaarus Sunan and Ibn Abi Shaibah)
5. The night of Eid has to be spent by staying awake in zikr. And of the further *ahkaam* of Eidul Adhaa is the salaah of Eid and the two khutbahs. These are similar to the khutbahs mentioned in Eidul Fitr.
6. Rasulullah ﷺ said: "Whoever stays awake (for ibaadah) on the nights of the two Eids, his heart will not die (for fear) on the day when all hearts will die."

When Rasulullah ﷺ used to proceed for Eidul Fitr and Eidul Adhaa to the *musallah* the first thing that he did (on arriving there) was to perform the salaah. He then used to turn, facing the people, sitting in their lines and then he used to deliver a khutbah, advising them and instructing them.

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "By the oath of Fajr and by the ten nights (of Zil Hijjah) and the even and the odd."

وَكَانَ عَبْدُ اللَّهِ يُكَبِّرُ مِنْ صَلَاةِ الْفَجْرِ يَوْمَ عَرَفَةَ إِلَى صَلَاةِ الْعَصْرِ
مِنْ يَوْمِ النَّحْرِ يَقُولُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ
أَكْبَرُ وَبِاللَّهِ الْحَمْدُ

وَكَانَ عَلَى يُكَبِّرُ بَعْدَ صَلَاةِ الْفَجْرِ يَوْمَ عَرَفَةَ إِلَى صَلَاةِ الْعَصْرِ مِنْ
أَيَّامِ التَّشْرِيقِ وَيُكَبِّرُ بَعْدَ الْعَصْرِ

وَمِنْهَا أَحْيَاءُ لَيْلَةِ الْعِيدِ، وَمِنْهَا الصَّلَاةُ وَالْحُطْبَةُ وَقَدْ سَبَقَ فِي حُطْبَةِ
الْخِرَمِ مَضَانُ

وَتُكْرَرُ أَوْ أَيْلَهُمَا تَسْهِيلاً عَلَى الْأَخْوَانِ وَهِيَ مِنْ أَحْيَى لَيْلَتِي الْعِيدَيْنِ
الْحَدِيثُ

وَكَانَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَخْرُجُ يَوْمَ الْفِطْرِ وَالْأَضْحَى مُحْدِثٌ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

وَالْفَجْرِ وَلِيَالِ عَشْرِ وَالشَّفَعِ وَالْوَسْرِ

EIDUL FITR

Allah is the greatest, Allah is the greatest. There is none worthy of worship except Allah alone and Allah is the greatest and to Allah be all praise. All praise be to Allah, the Great Benefactor, the Munificent, the Ruler, the Granter of grace, generosity and kindness. He is the Possessor of nobility, forgiveness and Granter of bounties. Allah is the Greatest, Allah is the Greatest. There is none worthy of worship except Allah and Allah is the Greatest and to Allah be all praise.

We bear witness that there is none worthy of worship except Allah alone, without any partner or associate and we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, the one who was sent to this world when disbelief had spread all over the lands. May Allah's salutations be upon him and his family and all his companions for as long as the sun and the moon shall shine and for as long as night and day shall alternate.

Allah is the Greatest, Allah is the Greatest. There is no other one worthy of worship except Allah and Allah is the Greatest, and to Allah be all praise.

Thereafter, O muslims, know verily that this day of yours is the Day of Eid. Verily on this day Allah shows to you the signs of His kindness that we may hope for the acquisition of high rank, forgiveness and pardon. Allah is the Greatest, Allah is the Greatest. There is no one worthy of worship except Allah and Allah is the Greatest. And to Allah be all praise.

1. Rasulallah ﷺ said: "Verily every people has a day of festival and this is our festival day." Allah is the Greatest, Allah is the Greatest. There is none worthy of worship except Allah and Allah is the Greatest, and to Allah be all praise."
2. Rasulallah ﷺ said: "When it is your day of Eid, the day when it is permissible to break the fast, then Allah boasts to the angels about the muslims. And Allah says: "O My angels, what is the reward of an employee who has completed

خُطْبَةُ عِيدِ الْفِطْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَبِاللَّهِ الْحَمْدُ الْحَمْدُ لِلَّهِ
الْمُنْعِمِ الْمُحْسِنِ الدَّيَّانِ ذِي الْفَضْلِ الْجُودِ وَالْإِحْسَانِ ذِي الْكُرَمِ وَالْمَغْفِرَةِ وَالْإِمْتِنَانِ *

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَبِاللَّهِ الْحَمْدُ وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
لَا شَرِيكَ لَهُ وَنَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولَهُ الَّذِي أَرْسَلَ حِينَ
شَاءَ الْكَافِرِي فِي الْبُلْدَانِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ مَا لَمَعَ الْقَمَرُ زَوْعًا قَبْرَ
السَّمَوَاتِ *

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَبِاللَّهِ الْحَمْدُ فَأَعْبُدُوا أَنْبِيَاءَكُمْ هَذَا يَوْمُ
عِيدٍ لِلَّهِ عَلَيْكُمْ فِي عَوَائِدِ الْإِحْسَانِ * وَرَجَاءِ نَيْلِ الدَّرَجَاتِ وَالْعَفْوِ وَالْغُفْرَانِ

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَبِاللَّهِ الْحَمْدُ وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِنَّ لِكُلِّ قَوْمٍ عِيدًا وَهَذَا عِيدُنَا اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَبِاللَّهِ الْحَمْدُ *

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا كَانَ يَوْمُ عِيدِهِمْ يَعْنِي يَوْمَ وَطْرِهِمْ
بَاهِي يَوْمَ مَلَائِكَتِهِ فَقَالَ يَا مَلَائِكَتِي مَا جَزَاءُ أَحْبَبِ رَوْفِي عَمَلَهُ قَالَ الْوَارِبَتَا جَزَاءُهُ

his duty?" The angels reply: "His reward is that he should be fully recompensed for his work." Then Allah says: "My angels, they are my servants and my bondsmen who have fulfilled the duty upon them. They now come forth crying sincerely in dua. I swear by My Greatest, My Loftiness, My Honour and high rank that I will accept their pleas. Then He says: "Return now from here for I have pardoned you and have changed your evil deeds for good deeds."

3. Rasulallah ﷺ concludes: "Then they return, having been forgiven." Allah is the Greatest, Allah is the Greatest. There is no one worthy of worship except Allah and Allah is the Greatest and to Allah be all praise.

These are then the virtues of the day. As for ahkaams, e.g. the giving of the sadaqatul fitr, the salaah, the sermons, these have been dealt with in the khutbah before this one. There are however two points which still have to be mentioned. Allah is the Greatest, Allah is the Greatest. There is none worthy of worship except Allah and Allah is the Greatest and to be all praise.

The first point is this Rasulallah ﷺ said: "Whosoever fasts the month of Ramadaan and follows it up with the fasting of six days of Shawwaal shall be as one who fasted an entire lifetime." *(Muslim)*

4. Rasulallah ﷺ used to recite the takbeer between the two Khutbah and he used to abundantly recite it in the two Eid khutbas.

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "Verily successful indeed is he who purified his soul and mentioned the name of His Lord and performed the salaah."

EIDUL ADHAA

Allah is the Greatest. Allah is the Greatest. There is none worthy of worship except Allah. And Allah is the Greatest. And to Allah is due all praise.

All praise is due to Allah Who has fixed for every nation certain rites of (sacrifice) that they may remember His name for that which He had granted them of animals (fit for food and consumption), and Who has taught mankind His oneness and has commanded them towards submission unto Him. Allah is the Greatest Allah is the Greatest. There is none worthy of worship except Allah and Allah is the Greatest. And to Allah be all praise.

We bear witness that there is none worthy of worship except Allah alone, without any partner or associate. And We bear witness that Sayeduna Muhammad ﷺ is His servant and messenger who has guided us to the abode of peace. Allah is the Greatest. Allah is the Greatest. There is none worthy of worship except Allah and Allah is the Greatest and to Allah be all praise. May Allah's salutations be upon him and his family and his companions who exerted themselves for the execution of the regulations of Islam and who spent their selves and their possessions in the path of Islam. And what an honour they received. May Allah's choicest blessings be upon them all in great abundance. Allah is the Greatest. Allah is the Greatest. There is none worthy of worship except Allah and Allah is the Greatest. And to Allah is due to all praise.

Thereafter, O muslims, verily this day of yours is the day of Eid. Allah has laid down as a duty upon you together with other deeds (which had already passed in the khutbahs in the ten previous days) the sacrifice of sacrificial animals to be done with complete sincerity and clean intentions. And Rasulullah ﷺ has explained the obligatory nature of this act as well as the virtues attached to this act. And the Ulema of Islam has in their books explained the detailed masaa-il pertaining to this act. Allah is the Greatest. Allah is the Greatest. There is none worthy of worship except Allah and Allah is the Greatest. And to Allah be all praise.

خطبة عيد الاضحى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَبِاللَّهِ الْحَمْدُ الْحَمْدُ لِلَّهِ

الَّذِي جَعَلَ لِكُلِّ أُمَّةٍ مَسْكَالِيذًا كَرُوا اسْمَ اللَّهِ عَلَى مَا رَزَقَهُمْ مِنْ بَيْمَاتِهِ الْأَنْعَامِ

وَعَلِمُوا التَّوْحِيدَ وَأَمْرًا بِالإِسْلَامِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَبِاللَّهِ آمَنَّا وَ

نَشْهَدُ أَنَّ إِلَهَ الإِلَهِةِ مُحَمَّدٌ لَاشْرِيكَ لَهُ وَنَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ

وَرَسُولُهُ الَّذِي هَدَانَا إِلَى دَارِ السَّلَامِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَبِاللَّهِ

أَسْتَعِينُ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ الَّذِينَ قَامُوا بِإِقَامَةِ الأَحْكَامِ وَبَدَلُوا

أَنْفُسَهُمْ وَأَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ فَيَا أُمَّمٍ مِنْ كَرَامٍ وَسَلَامٍ وَسَلِيمًا كَثِيرًا اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَبِاللَّهِ أَسْتَعِينُ أَمَا بَعْدُ فَأَعْلَمُوا أَنَّ يَوْمَكُمْ هَذَا يَوْمٌ عِيدٌ شَرَعَ لَكُمْ

مَافِيهِ مَعَ أَعْمَالٍ أُخْرَى قَدْ سَبَقَتْ فِي مَخْطَبَةٍ قَبْلَ هَذَا العَشْرِ ذُبْحُ الأَضْحِيَّةِ

بِالإِكْرَامِ وَصِدْقِ البَيْتَةِ وَيَتَيْنَ نَبِيِّهِ وَصَفِيَّتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجُوهِهَا

وَفَضَائِلِهَا وَدَوَّنَ عُلَمَاءُ أُمَّتِهِ مِنْ سُنَّتِهِ فِي كُتُبِ الفِقْهِ مَسَائِلَهَا اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَبِاللَّهِ أَسْتَعِينُ

1. Rasulullāh ﷺ said: "The son of Adam ﷺ does not perform any act on this day of Nahr, which is more beloved in the sight of Allah than slaughtering an animal whereby its blood flows and verily that animal will come forward with the reward of its horns, its hair and its hoofs. And verily its blood falls at a place in Allah's presence before falling on the ground. Therefore, be blessed in yourself for this act." Allah is the Greatest. Allah is the Greatest. There is none worthy of worship except Allah. And Allah is the Greatest. And to Allah be all praise."
2. The companions asked: "O messenger of Allah, what are these sacrifices?" Rasulullāh ﷺ replied: "It is the sunnah of your father Ibraheem." Then they asked: "What reward is there in it for us?" Rasulullāh ﷺ replied: "For every hair there is the reward of one good deed." They asked: "And the wool?" He replied: "Every fibre of wool is equal to one good deed's reward." Allah is the Greatest. Allah is the Greatest. There is none worthy of worship except Allah and Allah is the Greatest. And to Allah be all praise.
3. Rasulullāh ﷺ also said: Whoever has the means to sacrifice an animal and does not do so, let him not come near to our Musallah (for Eid salaah)." Allah is the Greatest. Allah is the Greatest. There is none worthy of worship except Allah and Allah is the Greatest and to Allah be all praise.

Abdullah bin Umar ؓ said: "Sacrifices of animals can be performed for two days after Eidul Adhaa. The same is reported from Sayeduna Ali ؓ.

These are some of the virtues of sacrifice. Go and learn the masaail of sacrifice from the learned Ulema.

I seek refuge in Allah from the accursed Shaytaan.

Allah says: "Neither the flesh of the sacrificial animals, nor the blood reaches Allah. It is the *Taqwa* (piety) from your side which reaches Him and so He have made these animals subservient to you that you may magnify the name of Allah for his having guided you and give glad tidings to those who do good."

فَقَدْ قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَا عَمِلَ ابْنُ آدَمَ مِنْ عَمَلٍ يَوْمَ النَّخْرِ أَحَبَّ إِلَى اللَّهِ مِنْ
 إِهْرَاقِ الدَّمِّ وَإِنِّي لَيَأْتِي يَوْمَ الْقِيَامَةِ بِقُرُوءِهَا وَأَشْعَارِهَا وَأَطْلَافِهَا وَإِنَّ اللَّهَ لَيَقَعُ مِنَ اللَّهِ بِمَكَانٍ
 قَبْلَ أَنْ يَقَعَ بِالْأَرْضِ فَيَطْبِئُوهَا أَنفُسًا اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَبِاللَّهِ التَّوَكَّلُ

وَقَالَ صَحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا رَسُولَ اللَّهِ مَا هَذِهِ الْأَصْحَابُ قَالَ سُنَّةُ
 أَبِيكَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ قَالُوا فَمَا لَنَا فِيهَا يَا رَسُولَ اللَّهِ قَالَ بِحِلِّ شَعْرَةٍ حَسَنَةٍ قَالُوا فَالْأَصْحَابُ
 يَا رَسُولَ اللَّهِ قَالَ بِحِلِّ شَعْرَةٍ مِنَ الصُّوفِ حَسَنَةٍ - اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ
 أَكْبَرُ وَبِاللَّهِ التَّوَكَّلُ

وَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَنْ وَجَدَ سَعَةً لَانَ يُضَيِّقَ فَلَمْ يُضَيِّقْ فَلَا يَحْضُرُ
 مُصَلَّاتِنَا: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَبِاللَّهِ التَّوَكَّلُ وَقَالَ ابْنُ عُمَرَ الْأَصْحَابُ
 يَوْمَئِذٍ بَعْدَ يَوْمِ الْأَصْحَى وَعَنْ عَلِيٍّ مِثْلَهُ وَهَذَا بَعْضُ مِنَ الْفَضَائِلِ * وَتَعَلَّمُوا
 مِنَ الْعُلَمَاءِ الْمَسَائِلَ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

لَنْ يَنْتَالَ اللَّهُ مُحُومَهَا وَلَا دِمَاءَهَا وَلَكِنْ يَنْتَالُهُ التَّقْوَى مِنْكُمْ كَذَلِكَ سَخَّرَهَا
 لَكُمْ لِتَكْتَبُوا وَاللَّهُ عَلَى مَا هَدَاكُمْ وَبَشِّرَ الْمُحْسِنِينَ

THE KHUTBAH FOR ISTISQAU (WHEN PRAYING FOR RAIN)

All praise is due to Allah Who says in His Book: "He is the One Who sends the winds as a bringer of glad tidings of His coming mercy." "And We have sent down from the heavens pure water whereby We give life to the dead spots on earth. And We provide water for that which We created of animals and many peoples."

We bear witness that there is no being worthy of worship except Allah alone, without any partner or associate and we bear witness that our Master Sayeduna Muhammad ﷺ is His servant and messenger, through whose countenance the clouds sought to get water. May Allah's salutations be upon Him and His family and his companions who had reached the ultimate limits of Islam.

Thereafter, O muslims, O brothers, you have complained of the drought in your areas and about the absence of rain at its appropriate times. And verily Allah has commanded that you beg of Him and He promised to answer your pleas. All praise be to Allah, the Lord of the universe, the Beneficent, the Merciful.

Master of the day of judgement. There is no one worthy of worship except Allah. He does what He desires. While we are all of us in need. O Allah send down upon us rain and make that which you send down upon us a strengthening factor and the fulfilment of necessity. O Allah send down rain upon us which redresses our complaints, resulting in good towards us, giving benefit to us and not causing any harm, which will come quickly and not be delayed. O Allah let water reach your servants your animals. Spread Your mercy and through rain give new life to Your dead earth. O Allah grant us rain which redresses our complaints and comes in abundance, providing fertility, which falls generally, watering all round which is of moderate amount and flow continuously. O Allah bless us with rain and make us not of the disappointed and despondent ones.

خُطْبَةُ الْأَسْتِسْقَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي قَالَ فِي كِتَابِهِ وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا لِنُحْيِيَ بِهِ بَلْدَةً مَيْتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَا بِيَوْمِكُمْ أَشَدُّ وَشْهَدًا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولَهُ الَّذِي كَانَ يُسْتَسْقَى الْعَامُ بِوَجْهِهِ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ الَّذِينَ وَصَلُوا مِن الدِّينِ الَّذِي كُنْهَهُ وَسَلَّمَ تَسْلِيمًا كَثِيرًا

أَمَّا بَعْدُ فَيَا أَيُّهَا الْمُسْلِمُونَ إِنَّكُمْ شَكُوتُمْ جَدَبَ دِيَارِكُمْ وَاسْتِيخَارَ الْمَطْرِعْنَ إِبَارَ زَمَانِهِ عَنْكُمْ وَقَدْ أَمَرَكُمُ اللَّهُ أَنْ تَدْعُوهُ وَوَعَدَكُمْ أَنْ يُسْتَجِيبَ لَكُمْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝ لَا إِلَهَ إِلَّا اللَّهُ يُفَعِّلُ مَا يَرِيدُ ۝ اللَّهُمَّ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ أَنْزِلْ عَلَيْنَا الْغَيْثَ وَاجْعَلْ مَا أَنْزَلْتَ لَنَا قُوَّةً وَبَلَاغًا إِلَى حَيْثُ اسْقَيْنَا غَيْثًا مُغِيثًا مُرِيئًا مُرْبِعَانًا وَفَاعِلًا ضَارِعًا غَيْرَ اجْلِ ۝ اللَّهُمَّ اسْتَوْعِبْ عِبَادَكَ وَبِهِمَّتِكَ وَأَنْشُرْ رَحْمَتَكَ وَأَحْيِ بِلْدَكَ الْمَيْتَ اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مُرْبِعَانًا فَاجْعَلْ جَلَاءَ مَا طَبَقْنَا سَخَاءَ آبَاءِ اللَّهِ اسْقِنَا الْغَيْثَ وَلَا تَجْعَلْنَا مِنَ الْقَارِظِينَ ۝

O Allah verily Your servants and your towns and villages and animals are in great difficulties and distress of which we cannot complain to anyone but to You. O Allah raise for us from the earth crops and allow the udders of animals to provide us with abundant milk and let down upon us from the heavens rain and let the earth bless us with its produce.

O Allah lift up from us difficulty and hunger and nakedness and remove from us all hardship and calamities which no one else can remove from us. O Allah we seek forgiveness from You. Verily You are the forgiver, so send down rain upon us in abundance.

It is reported that Rasulullah ﷺ turned his cloak inside out while he was facing the qiblah on the *mimbar*, thus placing the right side on the left and the left side on the right. He also turned the inside to the outside and he outside to the inside. He continued to make dua while facing the qiblah and the people did likewise.

I seek refuge in Allah from the accursed Shaytaan.

And Allah says: "And He is the One Who sends the rains after they had become despondent. And He is the One Who spreads his mercy and He is the Guardian, the Praised."

اللَّهُمَّ إِنَّ بِالْعِبَادِ وَالْبِلَادِ وَالْبَهَائِمِ وَالْمَخْلُقِ مِنَ الْأَوَّاءِ الْجُهْدَ وَالصَّنْكَ
مَا لَأَنْشَكُوهُ إِلَّا لِيكَ اللَّهُمَّ آيَّتُ لَنَا الرَّزْغَ وَأَدْرَكَ لَنَا الصَّرْعَ وَاسْتَقْنَا مِنْ بَرَكَاتِ
السَّمَاءِ وَآيَّتُ لَنَا مِنْ بَرَكَاتِ الْأَرْضِ ۝

اللَّهُمَّ ارْفَعْ عَنَّا الْجُهْدَ وَالْجُوعَ وَالْعُرَى وَالْكَشْفُ عَنَّا مِنَ الْمَلَاءِ مَا لَا يَكْشِفُهُ
غَيْرُكَ ۝ اللَّهُمَّ إِنَّا نَسْتَغْفِرُكَ إِنَّكَ كُنْتَ غَفَّارًا فَأَرْسِلْ لَنَا سَمَاءً عَلَيْنَا مَدْرَارًا ۝ وَ
حَوْلَ عَلِيِّ الصَّلَاةِ وَالسَّلَامِ رِدَاءً ۝ وَهُوَ مُسْتَقْبِلُ الْقِبْلَةِ فَجَعَلَ الْأَيْمَنَ عَلَى الْأَيْسَرِ
وَالْأَيْسَرَ عَلَى الْأَيْمَنِ وَظَهَرَ الرِّدَاءَ لِبَطْنِهِ وَبَطْنَهُ لِظَهْرِهِ وَ أَحَدًا فِي
الدُّعَاءِ مُسْتَقْبِلِ الْقِبْلَةِ وَالنَّاسُ كَذَلِكَ ۝

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۝

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ ۝ وَهُوَ الْوَلِيُّ
الْمُجِيدُ ۝

THE SECOND KHUTBAH FOR EVERY FRIDAY

All praise is due to Allah. I seek help from Him and I seek forgiveness from Him and we seek refuge in Him from the evil within ourselves and from the evil of our deeds. Verily the one whom Allah guides a right none can mislead him and the one whom Allah allows to be misled and misguided, none can give guidance unto him. I bear witness that there is none deserving of worship except Allah alone, without any partner or associate and I bear witness that Sayeduna Muhammad ﷺ is His servant and messenger, whom He has sent with the truth as a bringer of good news and as a warner to warn of the coming of the Day of Reckoning. May Allah's choicest blessings be upon him and his family and companions unto eternity. Whosoever obeys Allah and His messenger is surely on the right path and whosoever disobeyed Allah and His messenger has not done any harm to anyone else but himself and he has not done any harm to Allah at all.

I seek protection in Allah from the accursed Shaytaan.

Allah says: "Verily Allah and His angels send salutations upon the nabi. O you who believe send salutations and blessings upon him.

O Allah send Your blessings upon Muhammad ﷺ, Your servant and Your messenger and send Your blessings and mercy upon the believing men and women and upon all Muslims both males and females. And bless Muhammad ﷺ and His wives and offspring.

Rasulullah ﷺ said: "The most merciful of my ummat to my Ummat is Abu Bakr ؓ. And the staunchest of them in the affairs of Allah is Umar ؓ. And the trust one of them in modesty is Uthmaan ؓ. And the Most just among them is Ali (*Radhiyallahu anho*). Fatima is the leader of the ladies of paradise. Hasan and Hussain (*Radhiyallahu anhuma*) are the leaders of the youth of paradise, Hamza ؓ is the lion of Allah and His rasool. O Allah forgive Abbaas ؓ and his son with a forgiveness that is both internal as well as external.

خُطْبَةُ الْأَخِيرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ اسْتَعِينَهُ وَاسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسَانَا مَنْ
يَهْدِي اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ
إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ بِالْحَقِّ
بَشِيرًا وَنَذِيرًا بَيْنَ يَدَيْ السَّاعَةِ مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشَدَ وَ
مَنْ يَعُصِمْهَا فَإِنَّهُ لَا يُضِلُّهَا إِلَّا نَفْسُهُ وَلَا يُضِلُّهُ اللَّهُ شَيْئًا

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَصَلِّ عَلَى
الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَبَارِكْ عَلَى مُحَمَّدٍ
وَأَزْوَاجِهِ وَذُرِّيَّتِهِ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْحَمُ أُمَّتِي بِأُمَّتِي
أَبُوبَكْرٍ وَأَسَدُهُمْ فِي أَمْرِ اللَّهِ عُمَرُ وَأَصْدُقُهُمْ حَيَاءُ عُثْمَانُ وَأَقْضَاهُمْ
عَلِيٌّ وَقَاطِنَةُ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ وَالْحَسَنُ وَالْحُسَيْنُ سَيِّدَا
شَبَابِ أَهْلِ الْجَنَّةِ وَحَمْرَةُ أَسَدُ اللَّهِ وَأَسَدُ رَسُولِهِ اللَّهُمَّ اغْفِرْ
لِلْعَبَّاسِ وَوَلَدِهِ مَغْفِرَةً ظَاهِرَةً وَبَاطِنَةً لِأَنْتَ أَعْدَدْتَ دَرَجَاتٍ

O people, fear Allah, fear Allah in the matter of My Sahabah. Do not make them targets for criticism after me. Whosoever loves them loves them because of their love for me. And whoever hates them hates them because of hate for me.

"The best of my ummat are those living in my era and after them come those nearest to them and then come those who are nearest to them. The sultan (ruler) is the shadow of Allah on earth and whosoever humiliates the sultan Allah will cause him to be disgraced."

Verily Allah commands you with justice and righteous and that you give to the next of kin and He prohibits shamelessness and all evil. He readily bestows his advice that you may be mindful."

And Allah says: "Remember Me and I will remember you and be grateful to Me and be not ungrateful."

اللَّهُ اللَّهُ فِي أَصْحَابِي لَا تَتَّخِذُوهُمْ غَرَضَاتٍ بَعْدَ قَسْنِ أَحَبِّكُمْ
فِي حُبِّي أَحَبَّهُمْ وَمَنْ أَبْغَضَهُمْ فَبِئْسَ مَا أَبْغَضَهُمْ وَخَيْرُ أُمَّتِي
قَرْنِي ثُمَّ الَّذِينَ يَكُونُهُمْ ثُمَّ الَّذِينَ يَكُونُهُمْ السُّلْطَانُ ظِلُّ اللَّهِ فِي
الْأَرْضِ مَنْ أَهَانَ سُلْطَانَ اللَّهِ فِي الْأَرْضِ أَهَانَهُ اللَّهُ إِنَّ اللَّهَ يَأْمُرُ
بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَ
السُّكْرِ وَالْبَغْيِ يُعْظِمُ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ۝ فَأَذْكُرُونِي أَذْكُرْكُمْ
وَأَشْكُرُوا إِلَيَّ وَلَا تَكْفُرُونِ ۝

SERMON RECITED AT THE TIME OF A NIKAH

All praise is due to Allah. We praise Him and seek help from Him and we seek forgiveness from Him. And we seek refuge in Him from the evil within ourselves and from the evil of our deeds. Whomsoever Allah has guided aright, none can lead him astray and Whomsoever He allows to go astray, none can provide him with guidance.

We bear witness that there is none worthy of worship except Allah and we bear witness that Sayeduna Muhammad ﷺ is His servant and messenger. May Allah's salutations be upon him and his family and all his companions.

"O you who believe, fear Allah with a fear that is due to Him and do not die except in this state that you are true muslims (in complete submission to Allah)."

"O people, fear your Lord Who has created you from one single soul and from it also created for him a mate and from the two of them spread forth many men and women. Fear Allah and be careful of your duty towards Him in whom you claim your rights from one another, and be mindful of your close family relationship. Verily Allah is at all times watchful over you."

"O you who believe, fear Allah and utter a word directed towards the right. He will repair for you your deeds and will forgive for you your faults. And whosoever obeys Allah and His messenger has indeed attained a great success.

خُطْبَةُ النِّكَاحِ

الْحَمْدُ لِلَّهِ تَحْمِيدًا وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا
وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا

هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ؛

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَتَّى تَقَاتِبَهُ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ *

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا
زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ
بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

THE DUAH OF AQEEQAH (AFTER THE SLAUGHTER OF A SHEEP AFTER THE BIRTH OF A CHILD)

If its a boy :-

O Allah this is the aqeeqah of (name of the boy) Let its blood be a sacrifice for his blood, let its flesh be a sacrifice for his flesh and let its bones be a sacrifice for his bones and let its skin be a sacrifice for his skin and let its hair be a sacrifice for his hair.

If its a girl :-

O Allah this is the aqeeqah of (name of the girl) Let its blood be a sacrifice for her blood, let its flesh be a sacrifice for her flesh and let its bones be a sacrifice for her bones and let its skin be a sacrifice for her skin and let its hair be a sacrifice for her hair.

"I have turned my face towards Him Who created heavens and earth as an upright Muslim and I am not of those who associate others unto Allah.

Verily my salaah, my sacrifice, my life and my death are only for Allah, the Lord of the Universe. He has no partner and to have this believe have I been ordered and I am the first of those to submit unto Him.

O Allah, this sacrificial animal is from You and this offering is for you.

In the Name of Allah and Allah is the Greatest. (Saying this slaughter the animal).

نِيَّةُ الْعَقِيْقَةِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَللّٰهُمَّ هَذِهِ عَقِيْقَةٌ (قل هنا اسم الولد) دَمَهَا يَدَايُهَا وَحَمَاهَا يَدُهَا وَ
عَظْمَاهَا بِعَظْمِهَا وَجِلْدُهَا بِجِلْدِهَا وَشَعْرُهَا بِشَعْرِهَا

(اور اگر لڑکی ہے تو یہ دَمَهَا و بِلْحَمِهَا و بِعَظْمِهَا و بِجِلْدِهَا و بِشَعْرِهَا ہے،
اِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوٰتِ وَ الْاَرْضِ حَنِيفًا و مَا اَنَا
مِنَ الْمُشْرِكِيْنَ اِنْ صَلَوٰتِي و نُسُكِي و حَيٰاِي و مَمٰلِقِي لِلّٰهِ رَبِّ الْعٰلَمِيْنَ
لَا شَرِيْكَ لَهُ و بِذٰلِكَ اُفْرِتُ و اَنَا اَوَّلُ الْمُسْلِمِيْنَ اَللّٰهُمَّ مِنْكَ
وَلَكَ بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ فَحِرَةٌ